

THE HASTINGS
BIRTHDAY BOOK.



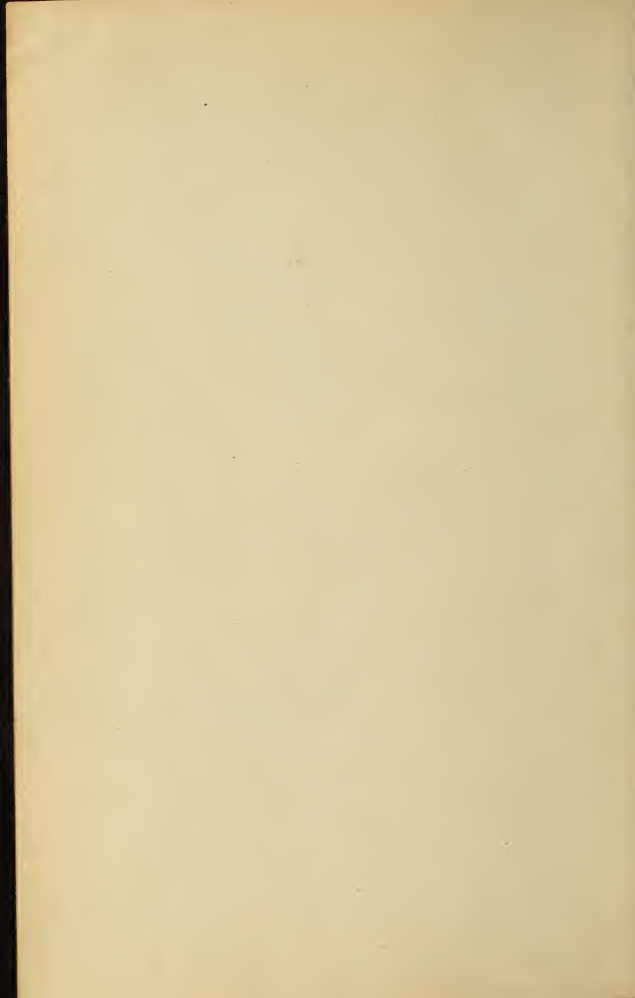


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THE

HASTINGS BIRTHDAY BOOK.

SELECTIONS FROM THE WRITINGS OF

H. L. HASTINGS,

EDITOR OF "THE CHRISTIAN."

COMPILED BY J. H. T.

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PREFACE.

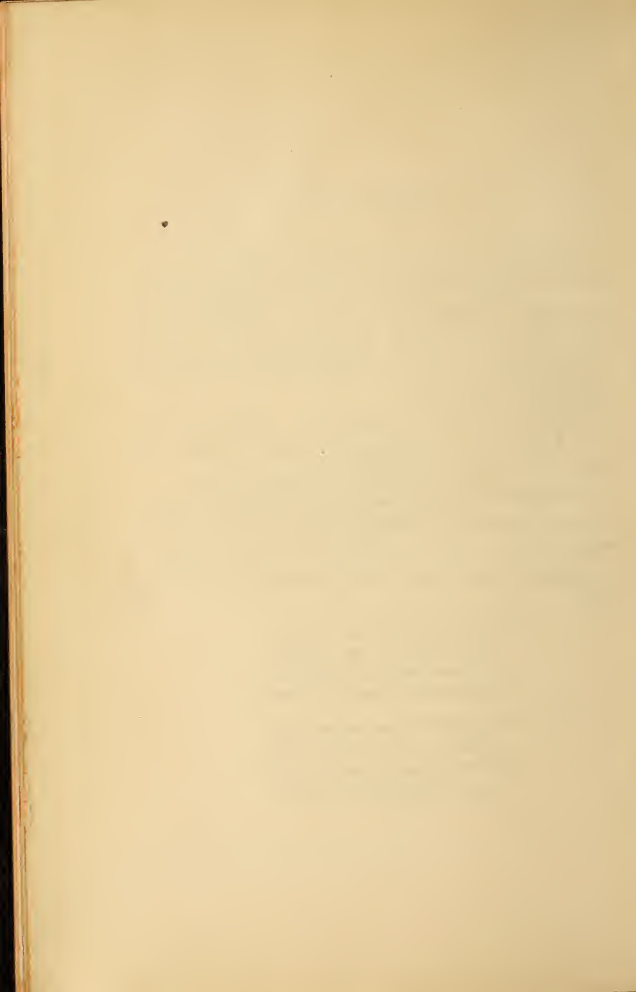
This little book has been compiled with the hope that on whatever page one may look, or in which ever space he may write, he may not fail to find some word of wisdom, encouragement, or hope which may be to him an inspiration to stronger faith and nobler deeds.

Birthdays of famous men and women, and of some less noted but perhaps equally worthy of note, will be found under their respective dates.

It is hoped that whatever was worthy of imitation in them may prompt a hearty endeavor on the part of all who write their names in such good company to emulate their virtues, while avoiding their mistakes.

“Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time.

Footprints that perhaps another,
Sailing o’er life’s solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.”



January.



A NEW YEAR.

Another year upon the world is dawning,
The flitting shadows flush with ruddy gleam:
Along the hill-tops breaks the light of morning,
Above the silent hosts who sleep and dream.

Another year! Hope hails it from the mountain,
And, tip-toe, waits into its light to peer;
While silent Sorrow, by her lonely fountain,
Shudders and shrinks with sad and nameless fear.

Another year! Who knows its changeful measure?
What phantom shapes throughout its realms arise?
Who can foresee its mingled woe and pleasure,
Its sunny glories and its shadowed skies.

Another year! Ah, boast not of to-morrow,
Who can foreknow the changes of his way?
Rejoice with fear, yet sink not down in sorrow;
Sufficient is the evil of to-day.

“Another year!” Who knows? Who dares to say it?
All years and days in God’s great purpose dwell;
List to his counsel, heed it, and obey it,
And as he gives each moment, use it well.

Walk calmly on, on His great love depending,
Bold and yet humble, cautious without fear;
Then, when all earthly days and years are ending,
Thine shall be God’s great, happy, glad New Year.

January 1.

The beginning of a new year is a favorite time for making new promises, vows, and resolutions, which are usually broken or forgotten. Such promises amount to but little. The Lord does not ask us to *promise*, resolve, covenant, and agree to obey him for months to come; but he asks us to *obey* him *to-day*, and trust him “who is able to keep us from falling,” for strength in the future. One of God’s promises is worth ten thousand of man’s. If we make fewer promises, and trust more in the promises God has made, we shall find more of blessing and less of disappointment and failure.

January 2.

To-day is not your *best* time to seek salvation;—that time has forever passed. It is not the best time you ever *have* seen; but it *is* the best time that you *ever will see*. And TO-DAY is God’s time,—his appointed, chosen, precious hour of grace. You have his warrant, his command, his special invitation to come to-day, and find eternal life. Do not neglect, nor despise, nor refuse the gracious call. “To-day, if ye will hear his voice, harden not your hearts.” When the judgment trumpet sounds, men will decide quickly—but they will decide too late!

January 1.

Philip Schaff, 1819. Maria Edgeworth, 1767.

Edmund Burke, 1730.

January 2.

General James Wolfe, 1727.

Titus Livius, historian, died, 18.

January 3.

My mole-eyed friend talks much of the self-contradictions of the Bible,—every seeming variation being magnified and distorted by prejudice and hate. What if two statements of truth do stand in opposition to each other? So do the rafters of a house, or the stones of an arch, and if one was not in direct opposition to the other, both of them would tumble in the dust, and the costly structure would be a miserable ruin. There are two sides to every question. Most men can only see one side. The Lord can see both.

January 4.

Timeliness is as important as fitness. The right thing may become wrong unless it is in the right time. Look well to the time of doing anything; there is a time for all things. Choose the *right time* for saying things. If your wife looks wearied and worn out, be sure it is not the right time to tell her that the dinner is not hot, or that the bread is sour.

January 3.

Lucretia Mott, 1793. Marcus Tullius Cicero, B.C. 106.

January 4.

Archbishop Usher, 1580.

January 5.

It is one of the severest tests of friendship to tell a man of his faults. If you are angry with a man, it is not hard to go to him and stab him with words, stinging his soul to madness, or disgracing him in the presence of his foes; but so to love a man that you cannot bear to see the stain of sin upon him, and to go to him alone and speak painful truths in touching, tender words—that is friendship, and a friendship as rare as it is precious.

January 6.

Have the courage to stand for God, even if you have to stand alone. Have the courage to say nothing when you have nothing to say. Have the courage to remain “on the fence” as long as the mud is knee deep on both sides. Have the courage of two evils to choose the least, but of two wrongs to choose *neither*. Have the courage to believe in God with all your heart, and to own his name everywhere.

January 5.

Edward the Confessor, died, 1066.

January 6.

Charles Sumner, 1811. Joan of Arc, 1412.

January 7.

Take courage, poor, doubting, trembling heart. Vexed and tormented by Satan, you have this comfort,—you are not on *his* side anyway. And all your conflicts and tribulations of soul prove that the dead calm of sin is broken, and that the Spirit of God is moving upon the face of the waters, and that God, who commanded the light to shine out of darkness, hath shined in your heart, to give you the light of the knowledge of the glory of God, in the face of Jesus Christ.

January 8.

Take time to pray, and do it before other things have taken up the time. If the choice be between prayer and breakfast, consider whether prayerful fasting be not more profitable than prayerless feasting. Job said, “I have esteemed the words of his mouth more than my necessary food.” No Christian can prosper without the Word of God and prayer. It is the weak man’s refuge, and the strong man’s strength.

January 7.
Robert Nicol, poet, 1814.

January 8.
Lowell Mason, 1792.

January 9.

Resist the beginning of evil. We make the great mistake when we imagine that sin is going *too far* in a wrong direction. Going *at all* is sin. Starting is sin. Desiring to start is sin. Trifling with sin *is* sin. Sporting with temptation is sin. Sin has its throne in the heart. Out of the heart proceed evil thoughts, evil words, and evil deeds. Therefore "Keep thy heart with all diligence."

January 10.

How precious is the gift of song! It has told in wailing minors, or in exultant tones, the story of man's deepest sorrows and highest joys, through all the ages past. It has been the bright consummate flower of human devotion, the highest type of creature worship. In this world, men weep and pray. In the world to come they only sing. And when this world of tears and toils and conflicts shall have passed, when preaching and prayer and exhortation and entreaty are over, the voice of song shall still yet rise, joyous, rapturous, and eternal, before the throne of glory.

January 9.

January 10.
Theodore L. Cuyler, 1822.

January 11.

Of all empty people, there are few more pitiable than those who are filled with self. Who has not seen persons who seemed to know nothing but self, and whose first ambition on meeting strangers, seemed to be to inform others where they had been, what they had done, and how much they knew? Good old John Bunyan tells us of a man named Ignorance who came "from the country of Conceit;" and surely this country has furnished a very large emigration of self-filled egotists.

January 12.

The slow, modest, moderate, compact, muscular *growth* of the healthy body, is the type of true Christian life, nourished by love, and faith, and truth, and increasing slowly and surely in every grace of the Spirit. Be this our growth; substance, not show; reality, not pretense; building up in holy faith, rather than puffing up by mere worldly knowledge.

January 11.
Alexander Hamilton, 1757.

January 12.

January 13.

Begin each day with God. Take his word as a daily portion, before newspapers, sensational telegrams, and lying vanities have absorbed your heart and mind. A daily diet of love-stories, war-stories, strifes, political dissensions and disputes, leaves the child of God with an empty heart and a lean soul. Nor can religious sensationalism, and flowers of eloquence and rhetoric sustain a Christian life; these are but husks for the hungry; only God's word can refresh and sustain his little ones. Let God have the first word with us in the morning, and the last word with us at night.

January 14.

Of all the people in the world Christians should cultivate cleanliness and decency. That woman was not far wrong who thought it a burning shame that her husband should allow his back yard to look as it did, "*and he a professor of religion too!*" Wreck, ruin, filth and confusion, may appropriately surround the dwellings of the drunkard or the sluggard, but a Christian is bound by the laws of decency and order as well as devotion and piety.

January 13.
John P. Crozer, 1793.

Dr. James Macknight, died, 1800.

January 14.

Dr. John Boyse, died, 1643.

January 15.

The peasant can raise corn, even if he cannot explain the philosophy and mystery of its growth. No man thinks of starving to death because he does not understand all the processes of digestion. And no person need wait for the solution of every mystery, before he performs the duties which God has plainly set before him. Though the light of the Divine word may not fully reveal to us every secret of the present or the future, yet that word is a lantern to our feet and a light to our path, giving light just where we need it to perform the duties of the present hour.

January 16.

Much of life is wasted from lack of calculation, and from not knowing what to do next. It is wise so to arrange matters that every hour shall have its employment or pursuit; so that when one work is done, our hands shall readily find something else to do.

January 15.

Dr. Samuel Parr, 1747. Dr. John Aikin, biographer, 1747.

January 16.

Richard Savage, poet, 1697.

Edmund Spenser, died, 1599.

January 17.

Christ's precepts and practice coincided. His teaching was faultless and his life was perfect. The Pharisees gave good counsel and lived bad lives. They told others what to do, but would not do the same themselves. This was the crime of which Jesus often accused them; but of which he himself was never guilty. His teaching and his life went hand in hand. Christ never told a man to do what he was unwilling to do himself. He never said, "Go;" it was always, "Come."

January 18.

There are some things that *must be done*. The sooner we do them the better. The longer we wait, the heavier the burden grows, and the harder the work seems to be. There is a time for all things; and things are more easily done at the right time than at any other time. We conquer in the fight of faith by instant obedience. Delay is disobedience, and disobedience ends in death.

January 17.

Benjamin Franklin, 1706. Archibald Bower, historian, 1686.

January 18.

Daniel Webster, 1782. Dr. John Gillies, 1747.
Charles de Secondat, Baron de Montesquieu, jurist, 1689.

January 19.

It is not the planting nor the hoeing, the pruning nor the praising, that makes the grape-vine different from the thorn-bush. And the man who turns his grapes out of the yard and plants thistles in his richest ground will find that the nature of each is unchanged.

True, you might hang grapes on a thorn-bush or tie figs on a thistle-stalk, and so you might teach a selfish or ungodly man to do some kindly acts; but you have not changed the root of the plant, nor renewed the heart of the man. "Ye must be born again."

January 20.

Excellence is but the fruit of well-directed and patient toil. We make haste to perfection and fail. We cannot bear the dull detail of elementary drill. The boy skips his spelling lesson for something more important, and is ignorant all his life. The apprentice slights his rough jobs, and longs for nicer work, and is a bungler as long as he lives. The soldier, shrinking from the drudgery of thorough discipline, comes to the day of conflict to meet an inglorious defeat.

January 19.

James Watt, 1736.

January 20.

Nathanael P. Willis, 1807.

January 21.

Bloat and growth are very different matters, though people often confound the two. Knowledge puffeth up, making men big and empty; love buildeth up, in slow but solid progression. It is easier to inflate a balloon than to build a house; but the house lasts longer. A man's hands or feet may *swell* more in a week than they would grow in a century,—but it is a token of death rather than growth. So they who allure through “great swelling words of vanity” may *show* large, but they *count* small; they measure big, but weigh little.

January 22.

The price of a virtuous woman “is above rubies;” but she is not apt to fetch it if she is forced on the market. Let girls learn how to make bread and keep house, and not dress themselves so closely that they will fade out and turn sour before they get their growth, and they can afford to wait till flirts and fools have made their market and died off, assured that some one will come along who knows a good thing when he sees it, and who will give the highest price for an article that has not been offered to every buyer.

January 21.

Thomas J. ("Stonewall") Jackson, 1824.

January 22.

Lord Bacon, 1561. Governor Winthrop, 1588.

January 23.

The Wise Man says, "Withhold not good from them to whom it is *due*, *when it is in the power of thine hand to do it.*" How many persons there are who have involved themselves in most serious trouble by neglecting to obey this precept. They were indebted. They could have paid, they neglected the opportunity; losses and calamities came, and now they are crushed and dishonored, and must walk beneath a cloud all their days. There are duties which press upon us *to-day*. Just now, just here, God calls us to do, while *it is in our power*, the work which he has commanded.

January 24.

The great trouble with many persons is that they are too knowing in their own estimation. They seem to know too much for one man and not quite enough for two. There are apprentices who know more about their business in six weeks than their masters learned in six months. They cannot be taught, and consequently they never learn, and spend their lives as botchers and bunglers, working for half wages, simply because they were too knowing to learn.

January 23.

January 24.

John Mason Neale, 1818 Frederick the Great, 1712.

Charles James Fox, 1749.

King S. Hastings, died, 1854.

January 25.

An idler is the devil's apprentice, and it will be strange if he does not soon turn him out a finished workman. A man who is too lazy to work is not usually too holy to sin; and a minister of the gospel who has too much dignity to keep himself steadily employed, may be expected to fall into some snare that Satan sets for men who are not kept busy. There is nothing better for the souls and bodies of ministers of the Gospel, than fervent prayer, faithful study of the Bible, devout meditation, and enough *good, honest, laborious work* to keep them from useless visiting, idling and loafing.

January 26.

Keep on the safe side. Be sure rather than sorry. Do not give yourself the benefit of every doubt. Be lenient to others' faults, but strict regarding your own. If there be an act which in your own mind is *doubtful* or *questionable* in its character, take the course of wisdom and of prudence. It would be a terrible thing to be mistaken in the final day; it is better to be *sure here* than to be *sorry* at the *judgment seat of Christ*.

January 25.
Robert Burns, 1759.

January 26.
Joseph Cook, 1838.

January 27.

If persons would believe that it is as difficult to make a good poem without practice, as it is to make a good pair of shoes, what quantities of ill-assorted rhymes would be burned up at home, instead of being sent to fill the waste basket of some poor editor, who only requires to read a single sentence to see that the writer is not a poet and is never likely to be. As a rule, writing poetry is like preaching the gospel; no one should undertake it if he can avoid it with a clear conscience. If a man cannot help preaching, let him preach; if he cannot help writing, let him write; and then others will decide for themselves whether his talk is worth hearing, or his writing worth reading.

January 28.

Trials make us strong, as the hurricane sends more deeply into the earth the roots of trees which withstand its power. Trials make us patient beneath the afflictions and conflicts of this world. Trials fit us for present service and for future glory. Let us thank God for such instrumentalities, and "count it all joy" when we "fall into divers temptations."

January 27.

Johann Chrysostom Wolfgang Gottlieb Mozart, 1756.

January 28.

Peter the Great, died. 1725. Charlemagne, died, 814.

January 29.

Said Admiral Farragut, on the eve of a battle, when enquired of concerning his preparations for defeat: "As to being prepared for *defeat*, I am certainly not, and the man who is prepared for defeat will be *one half defeated before he commences*. I am prepared for *success*, and shall do all in my power to secure it, and trust to God for the rest." Many persons, while professedly serving the Lord, take great pains to keep a line of retreat open, by which they can turn back to the world without involving themselves in any reproach or disgrace. They are prepared for defeat, and are quite sure to be defeated.

January 30.

Man's stronghold is his integrity; and this fortress can never be successfully assailed from without unless there is treachery within. You can hold this fort against all assailants. No one but yourself can make you dishonest; no one but yourself can rob you of your integrity, or debase you by fraud and trickery and villainy. Men may suspect you, slander you, and lie about you, but they cannot make you guilty of the things which they lay to your charge.

January 29.

John Ryland, 1753. Emanuel Swedenborg, 1688-9.

January 30.

Samuel Prideaux Tregelles, 1813. Charles Rollin, 1661.

January 31.

A man who, during the great American conflict, had been hiding in the mountains to avoid conscription, at last ventured down to a seaport to learn how the strife progressed. To his surprise he found that the war had ended long before, and that peace and amnesty had been proclaimed. Just so there are now sinners and doubters who are lurking and skulking in the bogs of sorrow, and in the sloughs of despondency, and in the thickets of unbelief, who have never heard the word that God hath sent, "Preaching *peace* by Jesus Christ,—he is Lord of all." They act as if they had never heard that the angels sung, "On earth peace, good will toward men," above the plains of Bethlehem. And so they are trying to *do* something, or *feel* something, or *find* something by which to *make* peace, when peace was made long ago through the blood of the cross, and they have only to accept the message, submit to God and be saved.

January 31.

Hans Egede, missionary, 1686. Franz Schubert, 1797.



February.

FAMILY HYMN.

Thou who hast formed the family,
And there thy lonely ones didst place;
O help us now to come to thee,
To bless thy name and seek thy face.

Dwell thou within our home, O Lord.
Not as a strange or transient guest;
But sit with us around our board,
Speak peace to us, and give us rest.

Grant that our lowly home may be
A resting-place for thee and thine;
Like Martha's house at Bethany,
A place of prayer, a holy shrine.

Cumbered with serving, may thy love
Yet make our very labors sweet;
And may rich blessings from above
Fall while we sit at Jesus' feet.

Be with us in our festal days,
And may they in thy love be kept;
Be with us in our tearful ways,
For it is written, "Jesus wept."

Count us in thy whole family,
Scattered through earth and heaven above,
Bind each to each, and all to thee,
With bands of everlasting love.

Hackney, London, Feb. 10, 1882.

February 1.

The man who does business without taking account of stock, and who thinks that a dollar borrowed is the same as a dollar earned, will by-and-by wake up with the consciousness that he has consumed his capital, and used up his credit, and that it is time for him to step down and give place to others better fitted for places of responsibility. The man in business should know where he stands, and what he is doing. He who is too idle to ascertain, or too cowardly to know the facts, is unfitted to control any business.

February 2.

It is unpleasant to be called a rogue,—it is far worse to *be* one; it is hard to be accused as a villain, but it is still harder to know that the accusation is true; it is a sad thing to be lied about and misrepresented, but it is sadder still to slander and misrepresent another. No slander of men can take away a man's knowledge of the integrity of his own character, the purity of his intentions, and the devoutness of his own life. Nothing but our own sins can rob us of quietness of conscience and peace with God.

February 1.

Tiberius Hemsterhuys, 1685.

February 2.

Hannah More, 1745.

Giovanni Pierluigi da Palestrina, composer, died, 1594.

February 3.

Men love to do what they can do well. And men can usually do well those things which they are accustomed to do continually. A bright needle works easily, a rusty one pulls hard. Machinery deteriorates much faster when lying idle than when kept in regular use. Any man who does only one hard day's work in a week, will naturally suffer much exhaustion from his effort. Let him work *regularly* six days in the week, and he will do six days' work more easily than he could accomplish one.

February 4.

Taking man's estimate of himself, the facts of human iniquity and ruin are inexplicable. Taking God's estimate of man, all is plain. Then instead of wondering that some go wrong, we should wonder that any go right; instead of being surprised at occasional lapses of persons who are striving to live upright lives, we should rather be surprised at the divine mercy that keeps men from falling, and that brings back the wanderers to the heavenly fold.

February 3.

Horace Greeley, 1811. Frederick W. Robertson, 1816.

Friedrich Heinrich Wilhelm Gesenius, 1786.

Jacob Ludwig Felix Mendelssohn-Bartholdy, 1809.

Dr. Elisha Kent Kane, 1822.

February 4.

Sir Robert Peel, statesman, 1788.

February 5.

“Give, and it shall be given unto you.” But what shall I give? Give what you have to give. The widow’s mite outweighed the rich man’s wealth. Give to the hungry, food, and to the naked, clothing; give comfort to the sick and consolation to the sad; give words of peace to troubled hearts, and cheerful greetings to distressed and despondent souls; give pardon to those who do you wrong; give compassion to those whose sins and sorrows oppress them; give love, not only to friends, but to foes; and give your heart to Him who gave himself for you.

February 6.

The ministry of pain has great moral uses. Our days of pain are days of comparative safety. It is true, there may be murmuring and petulance in connection with pain; but our temptations to sin usually come under other circumstances. It is when we are in health and strength and vigor that we are led into paths of iniquity and wrong-doing. It is not in the dark days of adversity that we yield to temptation and go astray from God; but it is on our brightest days that sin casts its deepest shadows.

February 5.

Dwight Lyman Moody, 1837. Ole Bornemann Bull, 1810.

February 6.

Andrew Fuller, 1754.

Dr. Joseph Priestly, died, 1804.

February 7.

The shield of sin is secrecy. Wrong seeks concealment. The doers of mischief preface or conclude their work with, "Don't you tell." From the mischievous boys who plot their raids on orchards and melon patches, to the stock speculators who engineer their "corners" and swindle the unwary, the low politicians who plot in caucuses and defeat honest elections by "counting out," and the pirates who redden the seas with blood,—the bond of secrecy is the seal and protection under which mischief and villainy is concocted, accomplished, and concealed.

February 8.

In a world like this, there is something besides sweetness and beauty. There are awful facts of sin and wrath and judgment which concern mankind; and we have something to do besides listening to quaint conceits, beautiful expressions, and smoothly drawn sentences which have no grip on the conscience, and which allow men to sleep quietly while judgment and damnation are hastening on their track. Think of a man crying "Fire!" in the most chaste and elegant forms of expression, and so softly, too, that the slumberers sleep on, and those who are awake are persuaded that there is no danger!

February 7.
Charles Dickens, 1812.

February 8.
Geo. Dana Boardman, Sr., 1801. Gen. Wm. T. Sherman, 1820.

Mary Stuart, Queen of Scots, beheaded, 1587.

February 9.

Men are saved, not in crowds or in multitudes, but as individuals, each by himself alone. Men talk of reaching "the masses," and in the thronging multitudes lose sight of individuality and personal responsibility. With some, individual men are but instruments, which have value only as they can be aggregated in parties, in corporations, in armies, in associations, where the many yield their influence to the few, who usurp their rights and control their actions. But in the divine mind the unit is the important thing. The Great Shepherd seeks the one lost sheep. It is not the will of your Father that *one* of these little ones should perish.

February 10.

When men are joined to their idols there is nothing to be done but to let them alone; and when men are ruled by prejudice instead of righteousness, and by will instead of conscience, they may as well be let alone to find their own level, develop their own character, and expose themselves, as they surely will, more thoroughly than any one else can expose them.

February 9.

February 10.

Dr. Henry H. Milman, 1791. Charles Lamb, 1775.

February 11.

However Christians may contend about creeds, differ about doctrines, and divide into denominations, they agree in sacred song; and the new song which God has put into the mouth of his redeemed children who sing with the spirit and the understanding also, more truly expounds the living faith of a living church, than all the creeds men frame, or the system of divinity about which they divide and dispute.

February 12.

Christ's orders are marching orders. The Captain of our salvation sends forth his disciples and messengers. The first word in their commission is "Go." "Go ye into all the world and preach the gospel to every creature." It is first "go," and then "preach." If they do not "go" as commanded, they will never be able to fulfill the commission that was given them. We find nothing in the Scripture of waiting for people to *come* and *hear* the gospel, we must go and carry it to them.

February 11.

Lydia Maria Child, 1802.

Karl Gottlieb Bretschneider, theologian, 1776.

February 12.

Abraham Lincoln, 1809. Cotton Mather, 1663.

February 13.

Let us not despise the day of small things. "You have preached twenty years, and have only made one convert," was the taunt with which a man assailed a servant of the Lord. "Have I converted *one*?" asked the minister. "Yes, there is such an one, who is really converted under your ministry." "Then here is *twenty years more for another*," said the man of God, and all eternity would endorse the wisdom of the utterance.

February 14.

The men to be depended upon in this world are the men who *act* without talking and blustering; who make few promises and fewer threats, but who stand for the right in the trying hour, and when "truth is fallen in the streets," are ready to bow down beside her, and lift her up. There are such men, humble, cautious, unpretentious,—who have such principles rooted in their hearts, that neither frowns nor flatteries can turn them from the honest convictions of their souls. May the Lord increase the number of those who are thus "valiant for the truth" in the earth.

February 13.

W. C. Van Meter, missionary, 1820. .

February 14.

February 15.

What do men know of the world's infancy? As much as a cricket knows of the infancy of the oak under which it chirps. Who can tell what uncounted ages may have swept over this globe between the time when it was "without form and void," and the time when God said, "Let there be light," and prepared it for the abode of mankind. The world may be in its infancy in respect to the divine purpose, but it will never reach its maturity until He who made it "very good" at first, shall come back to remove its curse and enshroud it with his blessing, and make it the abode of righteousness and peace and truth.

February 16.

How much better it is in an honest, manly way to say, "I did the thing, I believe it was wrong, I am sorry for it," than it is to go wandering around the point with all the flexibility of the crooked serpent, excusing what we cannot deny, and evading what we are unwilling to confess, till our moral nature is corrupted, and we become so accustomed to deceptions and misrepresentations that we are incapable of telling the truth as it is.

February 15.

Jeremy Bentham, 1747-8.

February 16.

Dr. James Scott, 1747. Henry Wilson, 1812.

Philip Melancthon, 1497.

February 17.

It is a waste of time to talk to a blind man, and persuade him to see; it is a waste of time to talk to a deaf man to induce him to hear; it is a waste of time to point out the faults of men who never have any faults; it is a waste of time to talk about correcting wrongs to men who always do right; it is a waste of time to argue with men who are too wise to be instructed, and too old to learn; it is a waste of time to attempt to secure one's rights when every attempt to secure right results in the infliction of greater wrong, and when every attempt to secure justice only insures still greater injustice.

February 18.

He who accepts position and authority, must with it accept the responsibilities which attach to its exercise. He may hesitate, he may temporize, but he must act, and bear the responsibility of his deeds, however unwillingly they may have been done. If he has not the courage to say "No!" and the strength to stick to it, let him keep out of positions where authority must be exercised and responsibility incurred.

February 17.

Horace Bénédict de Saussure, naturalist, 1740.

Jean Henri Pestalozzi, died, 1827.

February 18.

Henry Martyn, missionary, 1781. Galileo, 1564.

Martin Luther, died. 1546.

February 19.

A wrong confessed can be forgiven, but a wrong that is patched and plastered over with evasions and excuses, only excites our disgust and contempt for the man who will not see his faults, or if he sees them will not own them. Especially is this true when men make great professions of righteousness and purity, while at the same time they are guilty of acts which a decent sinner would scorn to perform.

February 20.

When Christ was arraigned in the presence of his enemies, he kept silence. He knew that contradiction was of no avail, that innocence was no defense, that nothing but silence would serve him there. So the man who is subjected to false accusations and insinuations, has the right to choose his own time and manner of defense. There is a time to speak, and a time to keep silence. Happy are those who know how to discern these times.

February 19.
Nicholas Copernicus, 1473.

February 20.

February 21.

It is fearful to stand and watch the strong, the loved, the noble, as they sink in the quicksands of intemperance; and every such example teaches us the solemn lesson that the only safe position is upon the firm and solid ground of total abstinence from all that can intoxicate. If the man who takes the first glass could see himself as he *will be when he takes the last one*, he would need no warning, but would flee from the tempter before the serpent had so twined itself about him that resistance was vain, and escape impossible.

February 22.

Our estimates of times and seasons partake of our own frailty and imperfection. That which God pronounces near at hand might yet seem far off to finite mortals. An eagle's estimate of distance is very different from a snail's, and periods which seem to us vast and almost illimitable, are but the dust of rolling ages before Him of whom it is written: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

February 21.
Anne Grant, poetess, 1755.

February 22.
George Washington, 1732. James Russell Lowell, 1819.

February 23.

“Never trade horses,” said the old minister; “if you want to buy a horse, buy it; and if you want to get rid of a horse, sell it; but do not swap horses.” “A horse is a vain thing for safety;” and horse-trading is very risky business for honest men, and especially for ministers, to engage in. The “outs” of horses are legion, and an experienced dealer in horse-flesh would, “if it were possible, deceive the very elect;” and in our opinion it sometimes *is* possible; and we suspect some of the elect are quite as likely to be deceived in a horse-trade as the non-elect.

February 24.

One honest confession is worth a dozen plausible excuses, but it is harder to get one confession made than twenty excuses. Confessing faults leads to forsaking them. Making excuses often leads to lying to hide faults; and the road is a very short one from excuses to evasions, from evasions to deceptions, and from deceptions to downright falsehoods.

February 23.
John H. Vincent, 1832.

February 24.
George William Curtis, 1824.

Robert Fulton, died, 1815.

February 25.

There are many persons who suppose themselves to be full of courage, when in fact they are only full of bluster. They talk loud and long and large, and boldly tell you what they will do, or what they would do; but when they come to act, somehow their courage seems to vanish into thin air. They propose to grapple with wrongs, to denounce evils, to root out abuses, and to revolutionize things generally; but when you see them face to face with the evils of which they have complained and the men whom they have denounced, it is wonderful how quiet and conservative they become.

February 26.

A newspaper once contained an advertisement for a man to fill a certain position, which concluded with, "*No discouraged men need apply.*" This was worldly wisdom, for a discouraged man counts for very little in this world's battle; he is defeated in advance; he faints in the day of adversity; he falters in the conflict; he halts in the race; he weakens beneath the burdens and trials of active life. This world can do very little for discouraged men. Such men need the help of a Mightier One, and they can have it!

February 25.
John P. St. John, 1833.

February 26.
Victor Hugo, 1802.

February 27.

Words spring from thoughts, and tend to acts. Vile words lead to vile deeds. They familiarize the mind with vice, and break down the barriers of purity. Modesty is a safeguard against sin;—evil words effectually destroy it. A dollar broken into is soon spent, and a pure purpose once polluted by sinful words soon melts away. Many a man has talked himself into sensuality, crime, and ruin. Intimacy with evil in thoughts and words, blinds men to the vileness of iniquity, and prepares them for sinful indulgence, and for ruin at last.

February 28.

Have your vacations, but not all at once. Leave somebody to keep ship. Do not break up the camp, nor leave the fort ungarrisoned. Take your vacations a few at a time, but keep your work going. Go at it as if you meant business. Never mind what upper-tendom is doing at Newport or Saratoga. Where you go preach Christ, and remember that though the Devil works harder than any one who resists him, he never take any vacations, and does not seem to neglect his work.

February 27.

Henry W. Longfellow, 1807.

February 28.

Mary Lyon, 1797, founder of Mt. Holyoke Seminary.

February 29.

The best demonstration of the truth of Christianity is Christianity itself, exhibited, practised, and manifested to all men. If the sun should be concealed by fogs and clouds for many years, we might need argument to prove its existence. The literature of the ages would be found full of references to the sun and its light, yet we can imagine some skeptic people saying, "What do I care for your old musty parchments and books? I don't read such trash. I have never seen the sun, and I do not believe that there is one." But suppose that while men are arguing and quoting history and drawing inferences to disprove the existence of the sun, the clouds are riven and flee away, and the glory of the morning sun pours down upon them! What need is there then of further argument? So let the Gospel of Christ be translated into flesh and blood, into the daily walk, and work, and words of Christian men, and the world cannot resist the evidence of the divine mission of the Lord Jesus Christ.

February 29.

Gioacchino Rossini, composer, 1792.

REX SANCTORUM.

King of all saints, Sun of celestial glory,
Brightness of Him whom mortals cannot see;
Humbly we worship and bow down before Thee,
Lifting our praises and our thanks to Thee.

All heaven and earth are blazing with thy splendor;
Systems and suns thy glory sing and shine;
We, too, our sacrifice of praise would render:
Wilt thou accept our song and own us thine?

Thou who wert rich with Him the High and Holy,
Lord of all worlds, enthroned in glorious might,
Thou who for us didst press the manger lowly,
Thou art our King, our Lord, our life and light.

Thou art our Shepherd, Saviour, Friend and Father;
We are thy people, thy blood-purchased flock;
With thine own arm thou dost us safely gather,
And give us water from the smitten rock.

To thee the veiled Seraphim in glory
In ceaseless worship lift the adoring cry;
We, joining them, sing Holy, holy, holy,
Lord God of hosts, who ruleth earth and sky.

March.

REUNION.

Tho' my flesh and heart may fail,
Fail and fleet forever,
Yet my fears shall not prevail,
Christ shall leave me never.
When time's stormy tempest roar
Is forever closing,
I shall on the other shore
With him be reposing.

Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me.
There my little ones, I know,
Round me shall be clinging;
There the loved of long ago
With me shall be singing.

Saviour, come and bring the day,—
Day of endless gladness;
Drive our tears and gloom away,
Banish all our sadness;
Let us see the light of home,
Hear its music swelling;
Bring us through the conquered tomb
To that heavenly dwelling.

March 1.

“I am not eloquent,” says one. But eloquence is not what is wanted. The dying man wants to see, not the greatest talker in town, but the man who has been sick just as he is, and who can tell *just what cured him*. And sinners, longing for salvation, want some sinner who *is* saved, to testify the fact. Can *you* do it? You need not dispute nor boast nor argue,—just testify. When they brought Paul before the rulers he told what God had done for him. Can you do the same?

March 2.

We must have our daily soul work between ourselves and God—our secret communion with him, or we shall starve even though surrounded by plenty. We must read our own Bibles, do our own praying, and believing, and weeping before the Lord; conquer our own enemies in the strength which Jesus gives; and grow in grace and in the knowledge of God singly and in his sight. We cannot be pardoned in masses or saved in crowds. Strait is the gate,—and each must find it and enter it for himself alone.

March 1.

March 2.

John S. B. Monsell, hymn writer, 1811. Carl Schurz, 1829.

March 3.

The curse of labor is a blessing in disguise. Hard work keeps men out of mischief. Satan finds business for the idle. God cursed the ground with thorns and briers, and sent man out of Paradise to subdue the soil and eat his bread in the sweat of his brow. Doing this, men are blessed with good health and appetite, quiet slumber, and divine favor. Seeking to avoid the curse of labor, men plunge themselves into tenfold greater evils.

March 4.

Union with Christ is not only inward, secret, and vital, but it is also outward, practical, and visible. The roots of the tree are out of sight, but the branches are in sight, and the fruit cannot be hid. Men may talk of consecration to the Lord, when their lives are devoted to pleasing rich men who have money to bestow; or of walking *by faith*, while spending the Lord's gifts in costly living, expensive wines, and high-priced cigars; but such persons, with all their self-satisfying confidence in God, and boasted knowledge of the gospel, may yet have something to learn of Him who was "meek and lowly in heart."

March 3.

Edmund Waller, poet, 1605.

March 4.

Karl Rudolph Hagenbach, 1801.

March 5.

Peter did not need to swear until he took to lying. As long as he told the truth, men had confidence in him; when he began to lie, he had to swear to make men believe it. When a man swears a thing is so, there is some evidence that it is *not* so. A man who lies is quite likely to swear to it. It is safe to beware of a profane man. "To swear is neither brave, polite, nor wise." It is a vice without a motive, a sin without a shadow of a reward. It is a vanity in the swearer, and a vexation to all around him. It is contrary to both law and gospel. God forbids it, the statute prohibits it, men despise it, and Christians abhor it. It is neither needful for grace, emphasis, nor assurance; and Jesus Christ our Lord has said, "Swear not at all."

March 6.

There is a wonderful power in Christian tenderness. Harsh words are repelled; careless words are unheeded; fretful words patter like rain-drops on a close roof; witty words dazzle, and tickle, and are forgotten; but tender words go down deep into the bottom of the heart, and heal, and soothe, and bless.

March 5.

Isaac I. Hayes, Arctic explorer, 1832.
Austen H. Layard, archæologist, 1817.

Thomas Augustin Arne, composer, died, 1778.

March 6.

Michael Angelo Buonaroti, sculptor, 1475.
Admiral Charles John Napier, 1786.
Gen. Philip H. Sheridan, 1831.

March 7.

God calls for witnesses to-day. They may not be able from personal knowledge to tell the vision of a transfigured Christ, or the story of an opened sepulcher and an angelic message on a Saviour's resurrection morn, but they can testify of the present grace of God, and the life-giving, pardoning, healing power of Him who lives to save the lost. They can tell of sins forgiven, of sad hearts cheered, of gracious guidance, and of heavenly joy. And this is what the world needs. Can you do something to supply that need?

March 8.

It is an evil thing for us to be esteemed above our real character; to be honored, praised, and trusted, when we should be reproved, and chastened, and watched. Better it is to be little, and humble, and lowly in heart, and in an obscure and unhonored condition, than to pass a while for twice our value, and finally be branded as a counterfeit and exposed as a cheat.

March 7.

Sir John Frederick Herschel, astronomer, 1792.

March 8.

March 9.

The woman who said, "I can forget and forgive, *but I shall always remember it*," has far too many imitators. True forgiveness is not based on forgetfulness; nor are we to wait till time has worn away the sense of wrong, before we pardon a penitent offender. When we *do* forgive that should forever end the matter. Forgetfulness should follow forgiveness.

March 10.

Growth requires food, and growth in grace requires a gracious diet. If a babe in Christ is fed on newspaper novels, ornamental sermons, rhetorical flowers, musty creeds, and old, dry, sectarian disputes; or if his taste has become so vitiated that nothing but new notions, sensational discourses, theological pickles, condiments, and sweetmeats, will satisfy his appetite, no healthy growth can be expected; but the convert will fade and droop, as surely as an infant will sicken and pine when fed on chalk and water instead of milk, or on candies and condiments instead of plain, healthy food.

March 9.

Amerigo Vespucci, discoverer, 1451.

March 10.

Charles Loyson (Père Hyacinthe), 1827.

Benjamin West, artist, died, 1820.

March 11.

The best arrow is worthless if the bent bow does not drive it home to its mark; the sudden sword-thrust, which a man can neither dodge nor parry, does more execution than a hundred feints and flourishes. The hasty blow brings fire out of the flint, and a sudden stroke will sometimes awaken a dormant conscience which nothing else could rouse.

March 12.

The world is full of ups and downs. All around us are men climbing up to be tumbled down, or creeping down to be lifted up. Before destruction is pride; before honor is humility. Satan lifts men up, that he may hurl them down. God casts them down, that he may afterwards lift them up. When men have climbed to the highest point, they have nothing to do but to come down. When they have gone to the lowest depths, then, if they move at all, they must rise. Men seek honor through pride; God gives them shame to teach them humility. When they learn to choose His way, and receive what He appoints, their short humiliation is succeeded by enduring exaltation.

March 11.

Francis Wayland, moral philosopher, 1796.

March 12.

Bishop Geo. Berkeley, 1684. Torquato Tasso, Italian poet, 1544.

March 13.

Watch that tongue. It is *your* tongue; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. It needs watching. It "is an unruly evil;" watch it. It "is a fire;" watch it. It is a helm which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue!

March 14.

Many people come to prayer-meeting entirely unfit for any earnest, decisive action. They are like an old, wet, rusty gun. It takes longer to clean it and dry it, than it would to fire a good one a dozen times; and when you do try to get it off, quite likely the damp powder will *fizz!* and never explode, or else it will kick and do more damage to friends in the rear, than it does to the foes in front. "Short and to the point," is a good motto in prayer-meeting. Leave off prefaces and conclusions; say your word and get through; tell your story and stop; fire and fall back, and give others a chance.

March 13.

March 14.

Humbert, King of Italy, 1844.

March 15.

In lowliness is security. David walked in the valley, and feared no evil, for the Good Shepherd was with him. He who stands on the pinnacle of the temple is quite likely to have Satan there for company; and his only object in taking Christ up there was to coax him to cast himself down. Learn to be meek and lowly in heart. God hath respect to the humble, but he knoweth the proud afar off. Beware of climbing with Satan, lest you fall as he fell,—like lightning from heaven.

March 16.

Persons who become Christians enter upon the road to wealth; for the road to wealth is simply the path of industry and frugality. The Christian refrains from expensive vices. Habits of intemperance and dissipation are discarded. Recklessness and carelessness are foreign to his profession and character. Gluttony, luxury, and gaudy show, are alike contrary to his tastes and to the rules which guide his conduct. Idleness is forbidden. Everything which tends to impair vitality, deteriorate his physical powers, and destroy life, becomes to him a sin. Why then should he not prosper, and so be able to bless and benefit his fellows?

March 15.

President Andrew Jackson, 1767.

Julius Caesar, killed, 44 B.C. Gov. Endicott, died, 1665.

March 16.

March 17.

He who would do good with his worldly possessions should do it now. In this, as in all other acts of obedience to God, the present is the accepted time. One to-day is worth two to-morrows. He who would win the golden stream of worldly wealth, and yet escape the perils of perdition, must make broad channels through which that stream may flow, and bless and water those around him. If he would have the oil in his cruse gush out like a perennial fountain, he must borrow empty vessels far and near, and pour it out until all are filled.

March 18.

The door of heaven's hospital stands open yet. Health has no place there, and the pretense of it bars us from the door. But sickness, palsy, pain, ruin, and utter helplessness,—these are the qualifications which recommend us to our Lord. He receiveth sinners, but he receiveth them *as* sinners, and in no other way. He only asks of us to *come*; “Come unto me, all ye that labor.” “Whosoever will, let him come.” “If any man thirst, let him come unto me and drink.” “He that cometh unto me, I will in no wise cast out.” This is the sole condition. Shall we hesitate to accept it?

March 17.

Thomas Chalmers, Scottish divine, 1780.

John Hastings, died, 1811, æt. 67.

March 18.

John C. Calhoun. 1782.

March 19.

It was said of one man, whose protracted remarks in social meetings probably resembled a mathematical line—having “length without breadth or thickness,” that “he had the gift of continuance, and that was about the only gift he did have.” This can hardly be regarded as one of the “best gifts.” It is a sign of mental infirmity as well as of spiritual emptiness, when a man’s twaddling tongue gets going and never knows when to stop, but pours out a wishy-washy, everlasting stream of empty words which meanders away, no one knows or cares where.

March 20.

Suppose you are slandered and abused; suppose your friends turn away from you; what then? You can make ten new friends by minding your own business and serving God, where you can regain five old ones by quarreling with your enemies for their confidence. Let them alone; keep about your Master’s work; and by-and-by they will come back with tears in their eyes, confessing how they have been misled and have wronged you. The world is wide enough for earnest souls; if men elbow and crowd you from your rightful place, go out and find another and a better one.

March 19.

David Livingstone; 1817. Rev. Edward Bickersteth, 1786.

March 20.

March 21.

Do not waste all your time in fighting bad men, or in seeking to undo what they have done. You can break up new ground to raise a fresh crop, in less time than you can pick out the tares that Satan has scattered in huddled abundance among the wheat. Let both grow together. Wheat will ripen even in the midst of tares, but in seeking to separate them before the time, the wheat will be ruined and the labor lost. The lesson Christ would teach us is, to do positive work; to go about our business, and trust in God to crown it with a blessing.

March 22.

Old age is no good age to repent in. When the fingers are hard and stiff, it is not easy to learn to play on an instrument of music. When the heart is hard in wickedness, it is not easy to tune the penitential string. Poison, lying long in the stomach, is hard to get out. Weeds that have grown long in a field hold their position against every effort to remove them. Putting off salvation gives Satan a plea for right of possession. The longer he remains, the more difficult it is to dispossess him. Sunset is a poor time to begin a day's work; and work done late is seldom done well.

March 21.

Robert Bruce, 1274. Henry Kirke White, poet, 1785.
Johann Sebastian Bach. 1685.

March 22.

Rosa Bonheur, 1822.

March 23.

Because God has given us a thousand things to eat, it does not follow that we should eat them all at once; and if, instead of taxing our brains and hands to prepare endless varieties of food for a single meal, we should make the changes from day to day, living upon a more simple, and yet more varied diet, we should find in so doing not only the more natural appetite which pertains to simple habits, but also a degree of health, and strength, and freshness of body and spirit, which the jaded creatures of luxury know nothing of.

March 24.

If men transacted their own business as they do the Lord's, they would be bankrupt within six months. Such utter shiftlessness and powerlessness, transferred to commercial circles, would send any man to the wall. But if they threw into the work of God the energy which they manifest in secular pursuits, they would go forth strong in the Lord, and in the power of his might; terrible as bannered legions, conquering and to conquer. The curse of God is upon him who doeth the work of the Lord negligently. Let us see to it that that curse fall not on us.

March 23.

August Herman Francke, German philanthropist, 1663.

March 24.

March 25.

How sad that the appetite which God has bestowed, and the means which he grants for its healthful gratification, should be abused to excess and gluttony, until the nourishment which should sustain our lives is changed to poison, and fills the whole frame with torment and disease! The simple tastes which God implanted are perverted, and men live to eat, and die of eating. They eat so much that they at last can eat nothing. They revel in delicacies, until they must abstain from necessities; and often the gluttony of early years is expiated by the torments of dyspepsia, and a diet that beggars would despise.

March 26.

Some girls, having been accustomed to spending large amounts of money, have never learned economy; and the poor man that marries one of them will find his nose on the grindstone for life, as he is forced to earn money to be wasted in gaudy finery, which is soon worn, torn, soiled, and cast aside, by a woman who knows not how to save or mend, but who scatters and spends continually without reason or restraint. Such a man, who has chosen fine feathers rather than a fine bird, has a dark future before him.

March 25.

March 26.

Benjamin Thompson (Count Rumford), chemist, 1753.

March 27.

Preaching often runs all around men, and all over them, like a bucket of water sprinkled over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a tunnel, and pours them full of water. Personal work is the most likely to be effectual and enduring.

March 28.

Men devote their entire energies to their own personal business, and allow the work of the Lord to take its chances for success, with such casual opportunities and efforts as they may be able to afford. Self has the years; the Lord has the moments. Self has the week; the Lord has part of Sunday. Self has the dollars; the Lord has the cents. Self has the loaf; the Lord has the crumbs. If a man loses a thousand or ten thousand dollars in some ill-starred worldly enterprise, people do not blame him; but if he were to give that amount to the work or cause of God, they would say he was insane, and propose to appoint a guardian to take care of his property.

March 27.

August Hahn, theologian, 1792.

March 28.

March 29.

God has ordained woman to be a creature of love. Affection is the instinct and necessity of her nature. This only can lighten her sorrows and sweeten her cares. As a daughter, a sister, a bride, a wife, and a mother, her sphere is one of love. Each new relationship unseals a new fountain of tenderness in her heart. Hence many fail of that full perfection of their being which the sanctities of marriage and motherhood alone can give; or through their own selfishness live unloved and die unlamented.

March 30.

A man cannot make a world. No more can he make the wing of a fly. A sun, a star, a bud, or a flower, are equally beyond the reach of human art and power. All these things are the work of God. He who launched the planets to run their glorious circuits through the heavens, watches the innumerable insects in their transient flight. The same light which illuminates each portion of the distant universe, paints the lily and the rose, and shows, in the earthly beauty which charms the eye, the glory of Him who hath created all things by the word of his power.

March 29.

Dr. John Lightfoot, commentator, 1602.

Irvin Hastings, died, 1839.

March 30.

Dr. William Hunter, physician, died, 1783.

March 31.

Keep humble. Lambs, not lions; doves, not eagles; vines, not oaks,—are the emblems of the saved of the Lord. Dives in his life-time has his good things, but Lazarus evil. Afterwards Lazarus is comforted and the rich man is tormented. Joseph has the prison and Potiphar the palace, Daniel the captivity and Nebuchadnezzar the crown, till God adjusts earth's troubles and rights earth's wrongs, in his own good time. Be lowly. Art thou a defenceless sufferer? thy Master was led as a lamb to the slaughter. Art thou an outcast in a world of sin? He, too, was despised and rejected of men. Art thou a helpless, clinging thing?—then take it as a token that thou art a branch of the true *Vine*.

March 31.

Francis Joseph Haydn, composer, 1732.

René Descartes, philosopher, 1596.

GUIDE OF MY YOUTH.

Jer. iii. 4.

Father in heaven, oh, hear me, I pray,
Guide thy young pilgrim o'er life's troubled way;
Keep me in pathways of love and of peace,
Bring me safe home where all wanderings shall cease.
Hear me, O Saviour, in mercy and truth;
Thou art my Father, the Guide of my youth

Dark is the city from which I have come,
Wild is the desert through which I now roam;
Tempests, and dangers, and storms I endure,
Snares are around and my path is obscure;
Be my protector, in mercy and truth,
Thou art my Father, the Guide of my youth.

Soon beyond tempests and sorrows of time,
I shall be saved in a glory sublime;
'Then shall I ceaselessly sing my glad song,
Praising my Saviour, the faithful and strong;
To that bright home do thou lead me in truth,—
Thou art my Father, the Guide of my youth.

April.

THE CHILDREN'S PRAYER.

Our Father, God, before thy throne,
We, little children, bow the knee,
And ask, through Jesus Christ, thy Son,
That thou to us wilt gracious be.

Forgive each sin in word or thought,
And all which has offended thee;
And seal to us the pardon bought
By Jesus on the shameful tree.

Protect us, Lord, from every harm;
Be thou our shield by night or day;
Enfold us in thy mighty arm,
And let thine angels guard our way.

Living or dying, may we rest
Beneath thy calm, out-spreading wing,
Ever beneath thy shelter blest,
Sleeping in peace, to wake and sing.

To friends and parents, Lord, we pray
The same sweet mercies may be given,
To guide them in the narrow way,
And crown them heirs of life and heaven.

April 1.

If you were building a fire in an old-fashioned fire-place, you could not build it solely of great logs or sticks. One, two, or three logs or large sticks, are all that could be profitably used, but any quantity of kindlings could be disposed of; and so, when God's work is revived, it does not commence among the big fore-sticks and bulky back-logs,—the solid men who are too heavy to be easily moved; but rather with little slivers, and splinters; with those who, in the world's eyes, are of small worth or consequence. There the light and heat of blessing is first realized, and the fire kindled which wraps the whole church in flames of love and zeal.

April 2.

A cup, though very small, may be full. And it matters not how little, or how weak, or how feeble a Christian is, if he is only full. And if he is full to-day, he may be full to-morrow; for while God enlarges his heart to praise his name, he will also increase the tide of blessing to fill the renewed soul. It is for us to inquire to-day, Are we doing all that God requires, and receiving all that he is ready to impart? Are we living up to the full measure of to-day's duties, and to-day's privileges?

April 1.

Dr. William Harvey, discoverer of circulation of the blood, 1578.

Sir Thomas Fowell Buxton, philanthropist, 1786.

April 2.

Amour Hamilton, 1775.

April 3.

Carelessness of health is a common and crying sin. It is not merely a misfortune,—it is more than an evil,—it is a great and terrible crime. Sickness imposes burdens upon the race greater than we can estimate. Not only do loss of time, labor, and money, with poverty, want, orphanage and distress, result from sickness; but despondency, murmuring, repining, and complaining, with bitter and selfish thoughts, perpetually spring up from physical disease. Most diseases are avoidable; and avoidable sickness is sin.

April 4.

“Many are the afflictions of the righteous.” The world assails, the flesh beguiles, Satan assaults, and the Lord chastens. What then? Endure! What though your enemies are cruel and your friends false? What though your house is divided, and traitors are all around you? Suppose enemies do kindle the fire? Suppose Satan does blow the bellows? You will be none the worse for all that; it will only consume your dross and bring you forth, purged from every defiling thing.

April 3.

George Herbert, poet, 1593. Washington Irving, 1783.

April 4.

St. Ambrose, died, 397.

April 5.

It is well for us to know the value of little things; and to learn it, we have but to look about us. Springs are little things; but they are the sources of mighty rivers. Sands are little things: but they hem in the ocean's raging waves. Seeds are little things; but all the earth smiles with the glory of their fruitfulness. A memento presented by some absent friend is a little thing, but yet it brings to our mind an absent form and a loving face. A lock of hair, a half-worn shoe, an infant's garment, are only little things, but how many eyes gush out with tears as they look upon such memorials of the dead!

April 6.

Among the hundreds of men that crowd our prisons and women that throng the chambers of death and of hell are few who have learned honest trades. Industrious persons with trades know what they can do, and know just where to go for steady and remunerative work. But others who are too proud to learn trades, and too lazy to do drudgery, of course look out for an easier way of getting a living; and by theft, robbery and murder, work out the legitimate result of early idleness, extravagance and pride.

April 5.

Thomas Hobbes, philosopher, 1588.

Gen. Sir Henry Havelock, 1795.

Robert Raikes, died, 1811.

April 6.

John Pierpont, 1785.

April 7.

The plea that prevails before the Lord, is not innocence, but penitence; not strength, but weakness; not riches, but poverty; not fullness, but hunger, misery, wretchedness, and rags. It is by these clasping hands that we take hold upon the Eternal Arm; it is when we lie prone and helpless in the dust, that this arm is reached down to *take hold on us*. The plea of ruin awakes the might of the Redeemer. The cry of the lost brings the Almighty Saviour nigh. The sobs of the wretched prodigal find their answer in such mercy, plenty, and bounty, that the obedient son is envious of the greater favors shown to him who has naught to commend him but his ruin and his need.

April 8.

Intelligent women make intelligent men. Mothers and sisters lay the foundations for all education, and do much towards erecting the superstructure. One bad woman is said to be worse than ten bad men;—certain it is that one good woman can do a work which ten men would strive in vain to accomplish.

April 7.

William Wordsworth, 1770. St. Francis Xavier, 1506.

April 8.

April 9.

How many kind thoughts die unborn; how many kind words are stifled unspoken. Hearts hunger for a word of appreciation and praise, and would leap for gladness, if they knew the kindness that others feel toward them; but while they plod on in doubt and darkness, we stifle kindly aspirations, and the cheering thought and sympathizing word die within our hearts and make no sign. Why need we be so reticent concerning things that are good? Most people are outspoken enough when angry or discontented.

April 10.

Away with monumental humbugs. A loaf of bread given to feed a man when alive does more good than a thousand-dollar grave-stone after he is dead. Let Pharisees build the tombs of the prophets, and garnish the sepulchers of the righteous when they are dead. Be it ours to hunt out the living saints of God, and by word and act do them the good that they need, before the grave has hidden them from our view, and we are left to waste our zeal in empty honors and in worthless praise.

April 9.

Adelina Patti, 1843.

April 10.

Felicien David, musician, 1810. Hugo Grotius, theologian, 1583.

Dr. Thomas Hastings, aged 29, and his wife Susanna, aged 25, embarked on the *Elizabeth*, at Ipswich, Eng. 1634, and settled at Watertown, Mass.

April 11.

When surgeons wish to dissect the brain, they place it in alcohol, which hardens it so that they can cut and handle it conveniently. The man who drinks alcohol is *pickling his brain in advance*, and thus becomes so stupid in his mental faculties that only the most powerful stimulants, in large and increasing doses, will rouse him to any mental effort. The brain may be thus abused for a time, but at last it will take a most terrible revenge. Stupor, horror, and despair, drive the victim of appetite to the mad-house and the tomb.

April 12.

Wives need love. Their hearts yearn for it as much as in the days of girlhood. They often pass their womanhood in anxious care and wearing labors. In the anguish of maternity they enter into new spheres of existence, whose only light is love. Whether woman's course is to be sadness or joy, sunshine or gloom, depends upon love. A long, hard, weary day of toil is amply paid for with a single smile; and one tender, loving clasp makes her forget a whole life-time of care and conflict, and bless the day she found a husband with a heart so true and a hand so strong.

April 11.

April 12.

Henry Clay, 1777.

April 13.

Take care of yourself or no one will take care of you. You have no right to yield your judgment to the seductions and temptations of friends. Every man must bear his own burden; and if we, by weakly yielding to the influence of others, impair our health, diminish our usefulness, or peril our lives, we must endure the results of our folly; and none of those who have misled us can feel the sufferings which their temptations have occasioned.

April 14.

Hundreds of young girls who work in shops and factories, and earn from twenty to forty dollars per month, will at the end of the year have less money and less health, and less *comfortable* clothing, than their grandmothers had who did housework for fifty cents a week half a century ago. They fool away their earnings, and after a few years, they are broken in health, ignorant of the arts of honest life, skilled in flirtation, enamored of novels, with a heap of tawdry finery, but with "nothing to wear" which is comely and decent; and with neither wisdom, experience, nor health necessary for those who would lay deep and broad the firm foundations of a happy Christian home.

April 13.

George Frederick Handel, died, 1759.

April 14.

Horace Bushnell, 1802.

April 15.

He who would gain wealth must preserve health. He who would enjoy wealth when gained must retain health. Health *is* wealth. The man who is sound in heart, and soul, and body, without a dollar in his pocket, is richer far than he who, along with uncounted hoards and lands outstretching his vision, is yet wretched, nervous, dyspeptic and discontented. He who loses health to gain wealth may soon see the time when he would part with all his hoards to bring back his lost health again.

April 16.

Peacemakers must keep close mouths. Hear, and say nothing. Give counsel, but keep secrets. Secret-keepers build up dykes against slander, and prevent gossip from deluging the community. We have sometimes seen a conflagration stayed by a solid brick wall in the middle of a block of buildings. Just like that wall stands the secret-keeper in the midst of broils and contentions. Each party tells its story; each story drops like a stone in the center of the sea, and is never heard from again. How many quarrels such persons settle!—no one seems to know how, but all are glad the trouble is done with.

April 15.

John Lothrop Motley, LL.D., historian, 1814.

April 16.

Sir John Franklin, 1786.

Sir Hans Sloane, M. D., originator of the British Museum, 1660.

Louis Adolphe Thiers, President of France, 1797.

April 17.

“Be reconciled to thy brother.” If he sin, rebuke him. If he repent, forgive him. If he sin seven times, or seventy times seven, still forgiving love must ever meet returning penitence. But there must be no holding back the truth. There must be no denial or concealment of facts on either hand. Standing at the altar, consider if thy brother hath aught against thee. Is there a real or fancied wrong? “Leave there thy gift before the altar, and *go* and be reconciled to thy brother, and then come and offer thy gift.” Only then will God accept the offering, and send the blessings of his peace.

April 18.

It takes good people to have good meetings. Christians who serve God at home have little difficulty in worshiping him when assembled. But men who live in sin at home are not changed by going to church. A man who would rather talk, and joke, and smoke, than to pray; or one who prefers a newspaper or a novel to his Bible when at home, is not changed in heart or nature by stepping into a prayer-meeting, or mingling with people who love the Lord. He was dead out of meeting, and he is dead when in it.

April 17.

Bishop Edward Stillingfleet, 1635.

Benjamin Franklin, died, 1790.

April 18.

April 19.

An old man is like an old wagon; with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it and ruin it forever. So many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects for continued usefulness. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone; broken with ease, mended with difficulty. .

April 20.

Times of heaviness are often times of safety. The soul is put to the proof; there is no time for sleep, or slumber, or pleasure; we must stand our ground, that we be not defeated in the fray. Heaviness makes us watchful, and keeps us soberly to our work. Heaviness makes us prayerful, and drives us to the mercy-seat. Heaviness hushes our idle talk, and inclines us to reflect upon our ways. Heaviness recalls our faults, and frailties, and weaknesses, and drives us to Jesus for healing and for help.

April 19.

April 20.

David Brainerd, missionary, 1718.

Napoleon III. (Charles Louis Napoleon Bonaparte). 1808.

April 21.

At every step there are by-ways that lead to death; at every moment there are dangers that may sweep us to the tomb; at every turn there are snares that would entrap our feet. A single mistake may ruin every earthly hope. An hour's neglect may blast the joys of years. A moment's sin may fill a life with grief. Every act we do may tell for weal or woe; for not a day goes by without witnessing the wreck of joy, the blighting of hope, the breaking of hearts, and the quenching of mortal life.

April 22.

Earth has no holier place than the home where "effectual, fervent prayer" ascends from day to day, and where "thanksgiving and the voice of melody" proclaim the creature's gladness in the Creator's love. On such a house the heavenly benediction sweetly rests. Angels encamp around about it for protection, and murmurs of praise rise from it to the heavenly throne; and however darkness may prevail around, there is light within that dwelling, for the word and Spirit of the Lord are there.

April 21.

Reginald Heber, 1783.

Friedrich Froebel, founder of the "Kindergarten," 1782.

April 22.

Immanuel Kant, German philosopher, 1724.

April 23.

The gift of silence is one of the best of gifts. Often hearts are burdened, pressed, and full of sorrow, and they must unburden themselves;—and how frequently they pour their sad secrets into ears that prove like trumpets to proclaim them through the world. Some people seem constitutionally unfit to keep secrets. They are so shallow that they slop over, and boil over, and empty all that is within them. “A fool uttereth all his mind.” Such persons are a source of endless mischief and trouble in the world, especially to their friends.

April 24.

Through all change our Father changes not. Terrestrial glories fade. Celestial orbs burn out and pass from view. Suns and systems change their position, in the great cycles of the fleeting age; but over all, eternal and unchangeable, is the Father of lights, in whom there is no variableness nor shadow of turning. Live in what age we may, the God of Abraham, Isaac and Jacob, is ever our God. Go where we may, whether beneath the glories of the southern cross or the splendors of an arctic sky, earth may change, heaven may change, hearts may change, but our God changeth not.

April 23.

William Shakspeare, 1564. (?)

William Shakespeare, died, 1616.

April 24.

Daniel De Foe, died, 1731.

April 25.

Of course there is no disputing about tastes; and if a man chooses to put away his history, his heritage and his hopes, as a son and a creature of Almighty God, and trace his genealogy to the monkey, the mollusk, and the mud, we must allow him to exercise his preference; but when he insists that *we* shall trace *our* genealogic line through ancient apes and patriarchal pollywogs, we most respectfully decline. We prefer to look higher; and as there is still a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt, and still look up to a Heavenly Father, instead of down to a little mud-spawned moner, as the source of our existence.

April 26.

If some men could only turn God out of his own world, they would feel quite at liberty to do as they liked. And if instead of believing that they are the creatures of God, and so are amenable to his righteous and wholesome control, they can convince themselves that they are simply descended from some race of obscene and dirty little brutes, what is there to hinder them from imitating their degraded ancestors to their hearts' content?

April 25.

Oliver Cromwell, 1599. John Keble, poet, 1792.

April 26.

David Hume, historian, 1711.

April 27.

Those who would do good must not forget the young. Under sunny faces there are often sad hearts, and even the outside trifling of the gay and mirthful may hide an inward longing for the great salvation, which it would thrill your soul to know. Do not, by austerity, close up the approaches to the minds of the young, nor by unseemly levity lose your power and influence over them. Be genial, friendly, sympathetic, and earnest,—always patient, gentle, and kind; and you will find that many a young person will give you his confidence, and perhaps be led by you to give the Lord his heart.

April 28.

No man can understand Jesus Christ who contents himself with an outside view, and who sees in him nothing but his human nature. He is “of the seed of David according to his flesh;” but he is also “declared to be the Son of God with power,” “by the resurrection from the dead.” He was born in Bethlehem, but his goings forth have been from of old, from everlasting. The stupid cattle stood listless around his humble couch, but all the host of heaven poured forth to chant the birth-song of the humble babe.

April 27.

c Prof. Samuel F. B. Morse, 1791. Louis Kossuth, 1806.
Edward Gibbon, 1737.

April 28.

Prof. Ezra Abbot, 1819. Earl of Shaftesbury, 1801.

April 29.

Many a husband owes much of his goodness and of his peace to the gentle grace of a loving, patient, faithful, blessed wife. And many a man who stands high in the strength of his companion's holy love, if he were joined to a drunken, cursing fury of a wife, would either suffer martyrdom till death released him from her power, or would sink in discouragement and become a worthless, spiritless thing. Oh, if wives will draw nearer to God, and seek to grow in grace, and in all holy and endearing excellencies, they will often find their husbands become better, purer, and nobler men.

April 30.

Is not Christ's church bigger and older and grander and truer and *better* than any man-made, man-named, and man-ruled society? May not a man drink of the living water unless it comes through some other man's service-pipe? Is there no way to send up, and draw from the fountain head? Must a godly man be met with distrust because he cannot frame to pronounce the shibboleths of party, and preaches neither Paul, nor Apollos, nor Cephas, nor Luther, nor Calvin, nor Wesley, but Jesus Christ and him crucified?

April 29.

April 30.

Mathurin Jacques Brisson, naturalist, 1723.

Duke of Argyll, 1823.



May.



SEED-TIME.

Great Husbandman, at thy command
We sow thy seed with liberal hand,
And, mindful of thy heavenly call,
Onward we go, forsaking all.

On, through the sad and weary years,
We sow the precious seed with tears;
And stay our hearts in faith sublime,
With prospects of the harvest time.

Not long shall we in sorrow go,
Not long endure earth's toil and woe;
For He who bids us sow and weep,
Shall call us then in joy to reap.

Then shall each tearful sower come,
And bear his sheaves triumphant home;
The voice long choked with grief shall sing,
Till heaven with shouts of triumph ring.

Thick on the hills of light shall stand
The gathered sheaves from every land,
While they that sow, and they that reap,
The Harvest Home in glory keep.

May 1.

When vexed, or tempted to discontent and fault-finding, think how much worse off many others are, and thank God for the blessings which you possess. If your food is plainer than the luxurious fare of princes and epicures, hungry thousands would be thankful to get what you now enjoy; and if your clothes lack the richness and beauty of those worn by the votaries of fashion, yet how many haggard, ragged, shivering sons of want and sorrow would gladly take your poorest garments, and thank God for the comfort they would afford.

May 2.

Why cannot men separate in peace? If a man leaves one religious society and unites with another —neither of which can honestly lay any valid exclusive claim to divine or apostolic origin,—why should he be abused for thus using his liberty? Why need men give a parting kick instead of a parting blessing? Why not let the parting words be kind and tender, causing him to feel that his absence is regretted, and that his return will be welcomed with delight?

May 1.

Joseph Addison, essayist, 1672.

Mrs. H. L. Hastings (Harriet Frances Barnett).

May 2.

Arthur Wellesley, Duke of Wellington, 1769.

Robert Hall, 1764.

May 3.

“He saw them toiling in rowing; for the wind was contrary unto them.” How aptly do these words express the condition of the greater part of mankind, sorely laboring, and yet effecting no success by their labor. But when such was the condition of the disciples, Christ “saw them,” came near them, and brought them deliverance. He “talked with them, and saith unto them, Be of good cheer, it is I, be not afraid; and the wind ceased, and *immediately* the ship was at the land whither they went.”

May 4.

Oh for a larger, broader, deeper, purer, faith and love, which, while it cannot sanction evil and sin and worldliness and pride, even though it be in “good and regular standing” in “the straitest sect,” but recognizes a grape, a thorn, a fig, or a thistle, wherever it may happen to grow; yet makes its possessor, like David, “a companion of all them that fear God;” and adopts the words of Jesus Christ,—“He that doeth the will of my Father who is in heaven, the same is my mother and sister and brother.”

May 3.

Dean Humphrey Prideaux, theologian, 1648.

Niccolo Machiavelli, Italian statesman, 1469.

May 4.

John T. Audubon, about 1780.

William Hickling Prescott, 1796.

May 5.

God pardons royally. His gifts are not according to our deservings, but according to his abundant goodness, according to the exceeding riches of his grace,—according to the greatness of his power, and above all that we can ask or think. Shall we measure the depths of his ocean by the size of our tiny porringers? Shall we estimate the heights of his heavens by the stretch of our little kite-strings? Must we be eternally counting up our merits and our demerits, and telling the Lord what we deserve and do not deserve, and what we think he can afford to do for us, all things considered?

May 6.

Owe no man anything but love. Live poor till you can live free. Pay at once, that others may pay you. Sell, give alms, be bound for no man's debts; keep square and know where you stand; buy only what you need; lend only what you are willing and able to lose; work as for eternity, as stewards of the Lord, and have your books always ready for the Master's strict inspection.

May 5.

Napoleon Bonaparte, died, 1821.

May 6.

May 7.

Make home the brightest and dearest spot on earth. Let smiles and sunshine gather there. Let grace hallow all that love bestows. Let the Heavenly Father be the head of the family. Let home be so cheerful and pleasant that children will not desire to leave it, but will cling there like birdlings to their nests, until at last, full-fledged, they can speed away in safety and in peace.

May 8.

Pray to God to give you a quiet heart, and be content with such things as you have. Waste no time in idle regrets or useless longings. Do the very best you can just where you are to-day, and trust in God to open to you a wider door, and lead you in a more pleasant path, as he shall see is for your best good. Be faithful over a few things now, and you shall in due time be made ruler over many things, and enter into the joy of your Lord.

May 7.

May 8.

May 9.

Pay up! If you have money, pass it along. Haul out the old purse, and hand over the dollar: you owe it; it is not yours; pay it! Perhaps you never ought to see another dollar till you learn what money is made for, and cease to hoard it up. Pass it along, pay your debts, and trust in God to bring it back again in his own good time. Money is made to be used, and the way to use it is to pay your debts. A few dollars *used* in a community will pay all the debts, and leave everybody clear; a few dollars hoarded makes everybody trouble, and does no one any good.

May 10.

Books can be neglected and forgotten. They lie upon the shelf, and no man sees or knows their contents. But the earnest fidelity of a living Christian man, who walks up and down the earth bearing a message for his Maker, cannot so easily be forgotten or disregarded. And when Christianity is thus made practical, and the lives of God's saints, holy, heroic, and self-sacrificing, are seen from day to day as living examples of the power of Christ, men can but feel the influence of a Christianity which produces such effects.

May 9.

Capt. John Brown, of Ossawatimie, 1800.

May 10.

Bishop Arthur Cleveland Coxe, 1818.

Jared Sparks, historian, 1789.

May 11.

Sometimes we only learn by experience the plague of our own hearts. Like the victim of some insidious disease, beautiful to behold, the very picture of health to the sight of the inexperienced gazer; the practiced eye discerns disease in the flesh, rottenness in the bones, the plague doing its secret work, the leprosy preparing for its loathsome and mortal developments. The revelation of this inward plague must come. Happy are they who do not wait till it comes in their own dark, terrible experience, but who, walking with God, see themselves as God beholds them.

May 12.

Whatever words of bitterness and scorn we may utter will be very likely to be repaid with interest; and if we deal violently, our violent dealings shall come down upon our own pates. No man is fit for independence but he who depends upon God. Depending upon him, we shall walk carefully before him, mindful of his commands, watchful for his glory, careful of the feelings and rights and necessities of others, and we shall find, while we are blessing the world, our own hearts shall be blessed of the Lord.

May 11.

William Pitt, Earl of Chatham, died, 1788.

May 12.

Robert C. Winthrop, LL. D., orator, 1809.

Linnæus, botanist, 1707.

May 13.

If the president of the United States should come to town, half the boys, and men, too, would be glad of the chance to hold his horse even, because they would think it an honor to wait upon a man of such eminent position. But is it not an honor to do something for the Lord, for the Christ that died for us, for the Saviour who redeemed us? We cannot do much. He does not beg it as if he was needy, but he does give us the privilege of showing our gratitude to him for all his mercies. Let us embrace the opportunity with joyful hearts, and obey the Lord in all things.

May 14.

Independence is not a human attribute. Men boast of being independent thinkers, while nearly all which they know has been received from others, and the independent thoughts of which they are so proud are frequently simply an utter lack of all intelligent thinking, or illogical deductions from facts which have no existence. So men claim the right to do as they please, and to say what they choose, and to have their way, forgetting that God has made us to be mutual helpers, and imposed upon us a mutual dependence on each other.

May 13.

Maria Theresa, Queen of Hungary and Bohemia, 1717.

May 14.

Gabriel Daniel Fahrenheit, 1685.

May 15.

An open life is the only true life. Secret sin is the great mistake of mankind. God is *for* the penitent, no matter how low he may have fallen, and *against* the hypocrite, no matter how high he has climbed. It will be small comfort for a man who plunges into hell to think, "No one suspects that I am here." Of all the fatal delusions which the light of the great white throne shall dispel, the delusions of those who sin in secret will be among the saddest. The dark record of their sins will be produced. The hidden stains will be revealed. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

May 16.

Look after the young. Young friends are long friends. The parents are passing away; lay hold on the children. Soon the aged may no more give you welcome to their dwellings, but if you watch over the young, and seek to guide, and help, and bless them, you will find their greeting as hearty, and their love as tender, as has been that of the friends you have cherished in days past.

May 15.

Metternich, Austrian statesman, 1773.

Daniel O'Connell, Irish patriot, died, 1847.

May 16.

Secretary William H. Seward, 1801.

May 17.

To live quietly, make the best of those in whose company your lot is cast. Shun subjects about which you differ, as a sailor would shun a sunken rock. Be as shy of getting the last word as you would be of a loaded bomb-shell. Do not let familiarity take the place of courtesy, lest it end in mutual contempt. Do not find fault needlessly; and when compelled to blame others, do it kindly and privately. Do not expect others to think and reason just as you do, nor call them fools for differing with you. There are more things in heaven and earth than were ever dreamed of in your philosophy, and some of these may lead you to change your mind.

May 18.

No man can know that he is saved, until he has first known himself lost. The knowledge of ruin precedes the knowledge of redemption. And all this knowledge is from God. God will surely show us ourselves in some way. Unwilling as we are to learn the lesson, we must learn it here or hereafter. At the throne of grace or at the throne of judgment, God will reveal to man his real nature.

May 17.

Dr. Edward Jenner, 1749.

May 18.

Charles Frederick Hudson, 1821.

May 19.

Reserve your words. Many a preacher of the gospel has ruined his influence by gabbling and story-telling, and vain and hasty talk. Silence prepares one to speak with power. Some of the mightiest preachers of the word of God have been so silent and reserved as to have been deemed unsocial by silly women and gabbling men, who had nothing to talk about higher than weather, politics, gossip, and scandal. Men who hold their tongues and use their brains, can come before the assembly with hearts inditing good matter, and pour forth the words of salvation like clouds filled with rain.

May 20.

The only way for a man to escape being found out, is to pass for what he is. The only way to maintain a good reputation, is to have a good character which deserves it. It is easier to correct our faults than to conceal them. It is easier to repent of sins than to cover them. Half the labor it costs to serve the devil on the sly, will enable us to serve the Lord openly and above-board. Secret sin ends in public shame. Judas began with pilfering slyly, and ended with treachery and suicide, which "was known unto all the dwellers at Jerusalem."

May 19.

Prof. John Wilson, philosopher and poet, 1785.

Johann Gottlieb Fichte, philosopher, 1762.

Armour Hamilton, died, 1859, aged 84.

May 20.

John Stuart Mill, 1806.

Christopher Columbus, died, 1506.

May 21.

Do right everywhere, and trust in God to give victory and rest. Do not follow the multitude to do evil. Do not be a time-server nor a tool. Stand boldly up for truth and righteousness, and ever live with a solemn consciousness of direct and personal responsibility to God. Make no compromise with error, sin, and wrong; strike no bargains with Satan; everything which he proposes is a trap, everything that he promises is a delusion and a snare. Man is weak, Satan wily,—only God is true. Trust in him; do right everywhere, and he will protect and direct you, and save you at the end.

May 22.

Moses' complaint, when called by the Lord to deliver Israel, was that he was "slow of speech;" but he found before he got through the wilderness that he talked plenty fast enough; yes, altogether too fast for his own good. And it is curious that this very man, who declined to act as the Lord's messenger because he was so slow of speech, by his rashness and haste in speaking "unadvisedly" with his lips lost his portion of the inheritance in Canaan, and died outside the borders of the promised land.

May 21.

Elizabeth Fry, 1780.

Rudolph Hermann Lotze, philosopher, 1817.

May 22.

Rev. Newman Hall, 1816. Alexander Pope, poet, 1688.

Richard Wagner, composer, 1813.

May 23.

One important condition of success is waiting. There are processes in nature, in providence, in grace, which cannot be hurried. There are things to be done which not only require labor and skill, but also time. No human power can dispense with this element. There are things which can only be had by those who *wait*. The whole history of God's dealing with man in the world illustrates this. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." There is no other way of obtaining it—he must wait.

May 24.

One man can not do everything, be everything, nor have everything. We have, each of us, all we can attend to to do our own business; why should we envy others their talents, their work, or their wages? They have their duties to do, and to their own Master they stand or fall. We have as many talents as we shall improve, as much prosperity as we deserve, and all the responsibility we shall wish to answer for in the day of judgment.

May 23.

Thomas Hood, poet, 1798. Dr. Wm. Hunter, anatomist, 1718.

Hiram Armour Hastings, died, 1849.

May 24.

Queen Victoria, 1819.

Nicholas Copernicus, died, 1543.

May 25.

Aside from secret indulgence in known and cherished sins, there is nothing more dangerous to a young and impressible mind than to be placed in constant and tolerant association with wrong. To look silently upon iniquity; to hush the indignant outcry of a manly conscience; to bow to evil which seems too strong to be resisted; to watch the windings of the crooked serpent, and yet feel no desire to bruise his infernal head; and thus to harden the conscience, and drift into the current of worldly, selfish craft, till every trace of honor and uprightness has vanished away,—this is fearful in the extreme.

May 26.

Self-murder is a crime, whether in a minister or a gambler, a glutton or a drunkard! Overwork is wrong; and there is no more piety in a man's overdriving himself, than there is in his overdriving a horse. It is best for men to be careful. It would be sad to receive the curse of a suicide when expecting the crown of a martyr.

May 25.

Dr. John Pye Smith, Biblical scholar, 1774.

William Paley, died, 1805.

May 26.

Count Nicholas Louis Zinzendorf, 1700.

The Venerable Bede, eccles. historian, died, 735.

May 27.

That was a striking thing said of one of the Hebrew kings, when the work and its results, of his successful reign, were being summed up: "He did it with all the heart, and prospered." This doing things with a hearty enthusiasm is often what makes the doer a marked person, and his deeds effective. The most ordinary service is dignified when it is performed in that spirit. Every employer wants those who work for him to put heart into toil. Such do not need constant watching. He can trust them in his absence. The places of honor and profit naturally fall to them.

May 28.

It is well for the Christian to have a few things settled beyond dispute; and one of the first things to be determined is, "*I will obey God.*" Many professors of godliness have never decided this matter, and consequently when bidden of the Lord to do anything, the devil tells them not to do it; and then they have a long mental conflict, a regular field-fight with Satan, every time they are called upon to confess the Lord, before they can make up their minds whether to do it or not.

May 27.

Bishop Geo. W. Doane, 1799.

May 28.

Louis John Randolph Agassiz, naturalist, 1807.

William Pitt, Jr., 1759.

Thomas Moore, Irish poet, 1779.

May 29.

One half of our troubles would vanish if we were possessed by a spirit of calm content. A thousand things which we fear, never come to pass; and a thousand things which *do* come to pass would disturb us very little if we had the spirit of contentment within. Poverty may press us, but he who has contentment is richer than he would be with a mine of gold. Fears may assail us, but he who is really contented with the present has little to fear for the future. That God who has guided him all his days to the present time, will not leave him nor forsake him in his time of need.

May 30.

I will tell you what I would do, if I thought the world owed me a living. I would get me a *hoe*, and go out somewhere, where I could get a good chance at the world, and commence to dig, and drop in a few seeds here and there, as I had opportunity; and I think if the world really owed me a living, by sticking close to it with my hoe, I could collect the debt in the course of the season. This seems the readiest way I can think of to collect what the world owes us.

May 29.

Patrick Henry, orator and statesman, 1736.

May 30.

May 31.

Suppose the returning prodigal had talked on this wise: "I think, father, I am unworthy of any better clothes than I have, till I can earn them. As it regards food, I have no objection to *your* feasting over my return, but I prefer not to eat any of the 'fatted calf;' indeed, I am unworthy to sit at the table, and while you are having your feast, I think I will take a dry morsel and sit down in the back kitchen and eat it alone; I am so unworthy."

What would, what *could* a father have said to such cant and nonsense as that? And if the prodigal had talked thus, and disturbed the whole house by long speeches about his "unworthiness," would he not have been voted a bore, and received more credit for impertinence than for humility?

May 31.

John A. Andrew, Gov. of Mass., 1818. Alexander Cruden, 1701.

EVEN-SONG AT SEA.

Soft the silent surges sleep
In the bosom of the deep;
Winds are hushed, and waves are still.
All obey their Maker's will.

Thus may we at twilight's hour
Hear Thy soothing word of power.
Lord, within our troubled souls
Hush each tossing wave that rolls.

S. S. "Hanoverian," Sunday Eve, May 28, 1882.

June.

THE WILD-WOOD MAIDEN.

O wild-wood maiden, free as air,
With woods and birds and blossoms round thee,
Far from earth's pomp and show and care,—
Sweet nature with her charms has bound thee.
The opening buds are thy delight,
The birds and blossoms give thee pleasures,
The lilies float in softest light,
Before thee earth unfolds her treasures.

Thy soul doth purer gladness feel
In woods with notes of birds resounding,
Than heroes know when cannons peal,
Or through fame's trump their names are sounding.
God keep thee ever true and strong,
Fresh as the lilies and the roses;
And fill thy mouth with gladsome song
To Him who all thy life disposes.

And if the day shall ever come,
When earthly pomp and show, beguiling,
Shall wean thee from thy lowly home
With trees and flowers and sunshine smiling,—
O, think of Him who gave thee life;
And robed the world with richest beauty,
And turn thee back from earth's wild strife,
To purity and love and duty.

June 1.

Keeping in the middle of the road we avoid the ditches on either side. If, instead of disputing over what they believe, people would spend their time in inquiring what God has said, they would find less to dispute about, and more to agree upon, and would be greatly profited and instructed. Men argue long to prove that the Scripture favors or opposes something which is not mentioned in the Bible at all. Why not drop unscriptural phrases and statements, and take the Scripture itself and believe it?

June 2.

We need a new translation of the Bible;—not a translation which, by changing a word here, and substituting another there, shall make the book of God the organ of a sect, or the pack-horse of a one-sided theology; but a translation of the Holy Scriptures into flesh and blood; into palpable realities; into the living, breathing acts and elements of Christian life;—a translation, not into words but into deeds, which shall commend itself to every man's conscience in the sight of God.

June 1.

Henry Francis Lyte, 1793.

Jerome of Prague, martyred, 1416.

June 2.

June 3.

Godliness is gain, and contentment is also gain, but "godliness *with* contentment is *great gain*," "having promise of the life which now is, and of that which is to come." A man's life consisteth not in the abundance of things which he possesseth. Contentment is not from without, but from within. When persons are possessed by the demon of discontent, no surroundings can satisfy them, nothing on earth can make them glad. But those whose hearts are filled with contentment, find roses growing on all the thorns around them, and pluck flowers where others only find briars, weeds, and brambles.

June 4.

If a man would know that he is saved, the first thing necessary is for him to *be* saved. It is entirely useless for a man to undertake to *know* anything which is *not so*. Suppose a sick man should say, "I wish that I *knew* that I was well;" or suppose a blind man should say, "I wish I *knew* that I could see;" of what use would such knowledge be? If a man *could* see, he *would* know it: and if he can not, of what use is it for him to try to *know* that he *can* see, when every one else knows that he can not?

June 3.

Richard Cobden, statesman, 1804.

June 4.

Sir Garnet Joseph Wolseley, 1833.

George III. of England, 1738.

June 5.

The man who wishes to know that a farm is his, should buy it and pay for it; and when he has done this and put his title on record, if he gives no mortgages, and there are no judgments or claims standing against him, he *knows* perfectly well to whom that farm belongs. Just so you may know yourself to be a child of God. Accept what God has offered; forsake what God has forbidden: follow where the Saviour leads you; fulfill the will of God with steady, constant, and ceaseless devotion, and you will *know* whether you are saved; your family will know it, and your neighbors will know it also.

June 6.

Let faith in God's word die out in any community, and it will soon be found that that is a good country to emigrate from. No advantages of soil or climate or government can make a nation happy, peaceful, or prosperous, unless they regard the word of God, and fear and love the Lord their Maker.

June 5.

Adam Smith, political economist, 1723.

Baron Carl Maria Von Weber, composer, died, 1826.

June 6.

Dr. Nathanael Lardner, theologian, 1684.

June 7.

If you wish to fill a high place, learn first how to fill a low one. If you would be a mistress, learn how to be a handmaid. If you desire to be greatest, learn to be servant of all. When you thoroughly learn lowly work, and prove yourself to be faithful in it, you will hear a voice saying, "Come up higher;" but it is hard to build a chimney from the top down; and this is what many persons seem to be trying to do when they spurn menial occupations and seek for higher things.

June 8.

We should think it strange to see a man digging through heaps of gold, and shoveling aside pearls and gems, that he might find beneath them all some withered weed or worthless bauble; and yet this would be quite as reasonable as the course taken by many, even among the Lord's dear children. They spend their money for that which is not bread, and their labor for that which satisfieth not; and in reaching after things which they cannot have, they neglect the better blessings which are within their reach.

June 7.

Bishop Elijah Hedding, 1780.

June 8.

Mohammed, died, 632.

June 9.

There are persons who wonder that their words have no power. They need not wonder. When Napoleon was asked which was the best style of musket, he replied, "It depends a great deal upon the man who stands behind it." The same thing might be said of a sermon, an exhortation, or an admonition. A thought largely derives its importance from the character of him who has uttered it. Our first duty is to *be* what we should be; then comes the obligation to *say* and to *do* the things which God requires at our hands.

June 10.

No man can say who his brother or his sister shall be. Brotherhood does not depend upon the action of brethren; it springs from parentage and birth. We cannot make a man our brother, nor can we hinder his being our brother if he is our Father's child; for the man or woman who is born of God, is brother or sister to every child of God on earth. Every true Christian can say in the language of his Master, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

June 9.

George Stephenson, inventor of locomotive engines, 1781.

John Howard Payne, author of "Home, Sweet Home," 1792.

Rachel Hastings, died, 1849, aged 72.

June 10.

June 11.

If you ever indulge in the luxury of saying to yourself what you honestly think about yourself, you ought not to make much complaint even if others should imitate your example, and tell you what *they* honestly think of you. They may be mistaken in their opinion, but by comparing it with your own and making due allowances, you may be able to arrive at an average conclusion; and if you succeed in knowing *yourself* thoroughly, you will be acquainted with one important branch of knowledge which many persons who have "finished their education" have never been able to master.

June 12.

If persons urge and entreat us concerning matters about which we are not decided in our minds, it is better to defer our decision and wait until the mind can regain its poise, and our own judgment can act and arrive at a conclusion. Following the multitude, and listening to the urgent persuasion of others, frequently involves us in many troubles. Those who act calmly, and under the consciousness of divine direction, are most likely to pursue the course of safety, and avoid the bitterness of repentance and regret.

June 11.

Benjamin Jonson, poet laureate, 1574.

John Hastings, died, 1835, aged 68.

June 12.

Rev. Charles Kingsley, 1819.

Harriet Martineau, 1802

June 13.

A Christian brother was speaking of the difficulties he experienced in business. Some men could incur liabilities without the prospect of meeting them, sell goods without regard to cost, plunge into bankruptcy and perhaps make money out of it all; but, said he, "I cannot do this. *I have got a man inside of me that won't let me do it*; he talks to me nights about it, and I have to do business in a different way." No man is to be envied who has hushed the voice of the "man inside" of him; the voice which God implanted within the human soul, and by which he speaks to guide us in the path of truth and righteousness.

June 14.

Beware of frivolity; let your words represent your thoughts; speak not only "according to the oracles of God," but also according to the convictions of your own heart. Avoid that emptiness and lightness of speech which gradually effaces the sharp distinction that should exist between right and wrong, and makes you seem thoughtless, empty and insincere. Let your words *weigh*, expressing the convictions of your own mind, and they will carry conviction to the minds of others.

June 13.

Gen. Winfield Scott, 1786. Thomas Arnold, of Rugby, 1795.

June 14.

Thomas Pennant, naturalist, 1726.

June 15.

I heard of one wise old man who, standing at the head of an important religious interest, when he seemed in the fullness of his powers, resigned his position. His brethren objected, and entreated him to reconsider his resignation and still remain where he was. He said, "No; you had better let me resign now, when I know enough; for by-and-by when I am older you will *want* me to resign, and I shall not be willing to." That man had the wisdom of foresight, which is perhaps the choicest wisdom a man can possess.

June 16.

Secret prayer has its secret reward. True, the Father, who seeth in secret, rewards the prayerful openly; but into the secret hearts of devout and prayerful men God pours his richest blessings, and his purest peace. They have fellowship with the Father, and with his Son Jesus Christ. They know that God is near; that he is a Saviour and a friend. And as the worldly heart knoweth its own bitterness, so the believing heart has an unknown joy which eye hath not seen, nor ear heard, and which no stranger can disturb or intermeddle with.

June 15.

Harriet Elizabeth Beecher Stowe, 1812.

June 16.

Baron Stow, 1801. Sir John Cheke, statesman, 1514.

Bishop Joseph Butler, died, 1752.

June 17.

Let it be confessed there is not such ardent faith in the church as to awaken the slumberer—the church deserves *blame*, but the *loss* is not theirs alone. Every man must bear his own burden, and he who thinks to excuse his own sins by prating of others' short-comings, will find in the judgment that he has made a terrible mistake, and that however others may suffer blame, he also will have both blame and loss, and no one can bear it for him.

June 18.

How many a mother has piloted the family through the world by the power of her Christian love and her nobleness of heart and life, but for which the home would have drifted to wreck, and ruin, and perdition. How many a sister has saved her brothers from the lures of vice, the paths of madness, and the ways of death. How many a wandering boy has been brought back from sin by the recollection of a sister's tenderness, or the sacred memory of a mother's prayer.

June 17.
John Wesley, 1703.

Battle of Bunker Hill, 1775.

June 18.

June 19.

They who drive away sleep banish their best friend. Sleep is a divine gift, renewing our lives from day to day. Food furnishes material for the restoration of our wasting frames; the stomach digests it while we are awake; but it is not until we sleep that it is fully assimilated and applied;—the machinery must be stopped in order to be repaired. Hence five minutes' sleep will sometimes do more good than hours of rest. The weary child cries himself to sleep, and awakes radiant with rippling smiles, and musical with mirth and laughter. The sad-hearted and bereaved go weary to a tearful pillow; but though weeping may endure for a night, joy cometh in the morning.

June 20.

Idleness not only clothes a man with rags, but also demoralizes all business, and leaves the idler at last with neither work nor bread. He jokes, and fools, and tells stories when he should be working, and at last learns that Solomon was not mistaken when he said, "In all labor there is profit; but the talk of the lips tendeth only to penury."

June 19.

Charles Haddon Spurgeon, 1834.

Blaise Pascal, moralist, mathematician, 1623.

June 20.

Isaac August Dorner, theologian, 1809.

June 21.

One of the delusions of age is, the hope of growing young! Men cling to the delights of youth, they keep up its memories and associations, and they try to persuade themselves that they are about as young as ever; but all the while gray hairs are thickening on their heads, and they are creeping downward by that slow decline which must inevitably bring them to the bottom of the hill. While men are thinking how young they are, others are talking about how old they are growing.

June 22.

Our Saviour seems to have thought that swine and demons were very proper associates; so he suffered the unclean spirits to enter the unclean beasts. The same rule seems still to hold; and the more a man is like a hog the more likely the devils are to enter him. The men of Gadara wanted nothing to do with any religion which interfered with their gains. They preferred swine to Gospel, and besought the Saviour to depart. Many would do the same to-day. Business is put before religion, and men prefer their own swine to the Lord's salvation.

June 21.

Bishop Matthew Simpson, M. E. Ch., 1810.

June 22.

Karl Wilhelm Humboldt, statesman, philologist, 1767.

June 23.

It is strange that persons who are so careful of their beasts will be so careless of themselves. Many a man endures enough to kill a horse, and nothing would make him more angry than to have others treat his horse as he treats himself and his children, working himself and them when sick and weary, and enduring all the rigors of a changeful climate in the pursuit of worldly good. The result is fine horses, oxen, cows, and sheep, which do credit to their owner; but sickly men, women, and children who dishonor their Creator.

June 24.

We read of a minister who wrecked his health and plunged into the horrors of dyspepsia, by eating more food than he needed, "just to save it." Often children and grown persons are urged to eat beyond their needs on this account. Over-eating to save food is the poorest kind of economy. Every particle of food taken into the stomach must be digested, dissolved, changed, and carried through the system. A certain amount is needed, to repair the waste that is going on;—all beyond this amount clogs and burdens and oppresses both body and mind.

June 23.

June 24.

Theodore Beza, reforming divine, 1519.

Henry Ward Beecher, 1813. Rufus Hatch, 1832.

Rear-Admiral Sir John Ross, Arctic navigator, 1777.

Vespasian, died, 79.

June 25.

The blessings of God are waiting for us to-day. Heaven bends and bows with the fullness of a mercy that is infinite. God waits to be gracious, and longs to bestow his gifts upon us. He bids us ask and receive, that our joy may be full. We are invited to come near to him. Nothing should stand between our souls and God. No pride, or honor, or love of the world, or desire for reputation or the praise of men, must ensnare our hearts or withdraw our souls from fellowship with him. We must be wedded to the Lord for evermore.

June 26.

Human strength is weakness. Before adversity, or affliction, or passion, it fails and disappoints our trust. And the greater our confidence the greater our disappointment. When we feel strong we are weak. When we think we stand, we are to take heed lest we fall. Peter, boasting of his fidelity and love, was weak; Peter, weeping bitterly, was taking hold on strength.

June 25.

June 26,

Dr. Philip Doddridge, nonconformist theologian, 1702.

June 27.

The Lord will not hear men who regard iniquity in their hearts. He cannot do it without endorsing and countenancing sin. He hears the cry of need and penitence; but so surely as we in anything oppose the will of God, so surely we bar ourselves away from his blessing. If we would receive divine blessing we must ask in confidence, or in faith. But we cannot ask in faith while we dishonor God by a disobedient life.

June 28.

Much of the disease and pain which afflict mankind is the result of the sheerest carelessness. It is easily avoidable, and hence it is wrong. An ambitious boy tries to do the work of a man, and is praised for it by greedy and heartless employers, who, for a few hours' labor, allow him to make himself a wretched, life-long invalid. A young girl exposes herself to wet and cold, and prides herself on her bravery and courage; but long years of pain and feebleness, and the sorrows of a ruined and shipwrecked life, teach her how foolishly she has cast away the glory of her strength.

June 27.

June 28.

June 29.

Self-imposed infirmities are disgraceful to men, and dishonorable to God. It is a disgrace to a man to unfit himself for the highest possibilities of his nature, by gluttony, by intemperance, by sensuality, or by any excess. It is a dishonor to God to abuse and disorder the workmanship of his hands, and render it unfit for use.

June 30.

Good husbands make good wives. A good wife is a wondrous blessing; but how few husbands have such wives as they might have. And how many a wife, formed for nobleness and purity and usefulness, sinks down in discouragement and despair beneath her husband's influence. We praise a noble wife,—it is well,—but what would she be with a different husband? What would she be if, instead of a loving, tender, gentle, large-hearted man, on whom to lean, and in whom to place her highest earthly trust, she had for her husband some vile, low, drunken, blasphemous wretch, beneath whose tyranny and lust her whole being was trampled, degraded and defiled.

June 29.

Sir Peter Paul Rubens, painter, 1577.

Rev. John Williams, "apostle of Polynesia," 1796.

June 30.

William Hepworth Dixon, journalist, 1821.

THE JOYS CELESTIAL.

From the Latin of THOMAS A KEMPIS, translated by H. L. H.

Angel choirs in glory singing,
To their Maker praises bringing,
On the King in beauty gazing,
Hearts adoring, voices praising,
Harps and bells and timbrels chiming,
Waving wings, and vestments shining,
There before the King of glory
Cry they, Holy, holy, holy!

Sorrow fleeth, anguish ceaseth,
Endless harmony increaseth:
Through that city bright, supernal,
Sounds the song of praise eternal;
Love in every bosom beameth;
Light on every vision gleameth;
Seraphim there bow before Him;
Crying Holy, they adore Him.

Oh, that fair celestial region!
Oh, that bright and beauteous legion!
Angel hosts and saints immortal
Throng within yon pearly portal!
Tranquil; free from all disorders;
Light and peace in all their borders;
There in majesty and glory
They adore the Lord most holy.

They who dwell amid that brightness
Shine in robes of sun-like whiteness
Loving law, and linked in union,
Bound in holy, sweet communion;
Toil and ignorance are banished,
Troubles and temptations vanished;
Full of health, and free from sadness,
God they praise, the Fount of gladness.

July.



THE SEA-SHORE.

Away to the shore! where the bright waters dash,
Where the incoming waves toss and sparkle and splash,
Where sea-weeds and sea-shells bestrew the broad strand,
And the proud surges halt at the beck of the sand.

How sweet the cool breezes float over the bay,
To temper the heat of the midsummer day;
How pretty the pebbles cast up on the shore,
How solemn the waves with their murmur and roar.

Away in the distance go ships gliding by,—
Their masts stand like reeds on the face of the sky—
Some bound for their harbors in far distant lands,
Some doomed to be wrecked on the rocks and the sands.

How solemn the sea as we stand on its brink,
And our laughter is hushed as we wonder and think
Of an ocean more grand; though we hear not its roar,
For its billows break high on eternity's shore.

Soon, soon our frail barques shall be sailing away
To the darkness of night or the regions of day;
But with Christ for our pilot, His word for our guide,
All the tempests and storms we shall safely outride.

We fear not the sea, though it tosses and rolls,
Since the hope sure and steadfast has anchored our souls,
And the bright star of promise illumines our way
To the isles of the blest in the regions of day.

July 1.

Health and happiness are nearly related to each other. When one is lost the other frequently departs. Hence health, as well as happiness, is a Christian duty, and this is none the less important because it is so little understood. Ignorance of this duty leaves men to pursue, without restraint or hesitation, such courses of imprudence, indulgence, and excess, as with all the certainty of mathematical sequence lead to infirmity, imbecility, bodily disease and premature and suicidal death.

July 2.

Do not worm out secrets or pry into other people's faults. Conduct yourself prudently, and you will have all the secrets you will wish for, entrusted to you. Do not make many promises to keep secrets. Some things it would be wrong to know and not reveal. Say to a person of doubtful character, "I cannot promise to keep secret what perhaps ought not to be so kept." Let your reputation for discretion be such that no promise need be exacted when delicate matters are confided to you.

July 1.

July 2.

Friedrich Gottlieb Klopstock, poet, 1724.

Archb'p. Thomas Cranmer, 1489.

July 3.

Many persons mistake flattery for friendship, and regard candor as a mark of ill-will. The flatterer praises to please. The true friend reproves to profit. The true friend does not flatter, when he sees reproof and criticism are needed; and a pure and upright nature is unwilling either to flatter or to be flattered. Those who flatter to the face often slander behind the back; while those who reprove faithfully in our presence are the most staunch defenders of the absent when others assail them.

July 4.

Carelessness of the feelings, the interests, and the rights of others, may seem to us a token of our independence; but it will soon bring results fatal to our happiness and our comfort. If we say what we like, we shall hear what we do not like; and if we do what pleases us, others will do what will not please us. If we insist on having our own way, we shall find it the hardest way we ever did have; and in taking too good care of ourselves, the Lord will get very little chance to take care of us. Love will make friends, indifference will make strangers, and hatred will make foes.

July 3.

Friedrich Overbeck, painter, 1789.

July 4.

Nathanael Hawthorne, 1804.

July 5.

Quiet and diet are the best medicines. On the grave-stone of one man was inscribed, "I was well, wanted to be better, took physic, and *here I am.*" A person has a hoarseness of the voice. If he would keep the mouth shut for twenty-four hours, not speaking at all, or never above a whisper, the trouble would disappear; but no! he must talk and sing and dose, until the difficulty is aggravated and assumes a critical or a chronic form, and he has trouble as long as he lives. Often quiet and repose would be an ample remedy for this and many other difficulties.

July 6.

If it is right to seek salvation at all, it is right to seek it to-day. If it is right to be a Christian on a death-bed, it is right to be a Christian now. If it is right to do this, it is wrong *not* to do it. And if it is right to be a Christian now, it is wrong to defer it for a single hour. God calls men to come to him to-day. When a parent calls a child, every moment of useless delay in answering or obeying is a moment of impudence and disrespect. So every hour you delay your obedience is an hour of insult, presumption, and sin.

July 5.

Admiral David Glascoe Farragut, U. S. N., 1801.

July 6.

John Huss, Bohemian reformer, 1373.

John Flaxman, sculptor, 1755.

July 7.

A little child is a precious trust, no matter how frail or feeble it may be. God has implanted within the parental heart a deep and yearning love, which is intensified by all the feebleness and frailty and helplessness of infancy, and which seeks if possible to preserve and nurture the faint and flickering life. And as in the realm of nature, so in the domain of grace. The little ones that believe in Christ, lightly as they may be esteemed by the great and proud, are yet of untold importance. Many a feeble child of faith grows up into a Christian maturity which astonishes those who have despised the day of small things.

July 8.

“The art of forgetting” is one of great importance, and is not easily learned. A school-boy said he had a bad memory, but he had “a first-rate forgettery;” but the trouble with many of us is we forget the things we should remember, and remember many things which it would be well for us to forget.

July 7.

John Huss, burned, 1415.

July 8.

Jean de la Fontaine, fabulist, 1621.

July 9.

Long visits, long stories, long sermons, long exhortations, and long prayers, seldom profit. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull if they are not too long. We can endure many an ache and ill if it is over soon; but even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Talk to the point. If you pray, ask for what you believe you will receive, and get through. If you speak, stick to the main facts, tell your message and hold your peace. If you write, boil down two sentences into one, and three words into two. Learn to be short.

July 10.

Some books are for the young; some for the old; some for the rich; some for the poor; some for the wise; some for the ignorant; some for the sick; some for the well; some for the joyous; some for the sad; some for the living; some for the dying; all are circumscribed to special classes,—the Bible alone is a book for all, and contains something fitted to every need, and answering to every heart and to every condition.

July 9.

P. P. Bliss, 1838.

Henry Hallam, historian, 1777.

July 10.

John Calvin, 1509. Sir William Blackstone, 1723.

July 11.

The best time to clean up grudges is now, right on the spot. As soon as you see you have done a wrong, right it;—as soon as you see a wrong in another, reprove it. If you have a difficulty, a complaint, or a grievance, settle it at once;—“let not the sun go down upon your wrath.” This piling up old grudges as they do dirty linen in some countries, and having washing-day come only twice a year, is very poor policy for the children of the Most High.

July 12.

Beware of craft. By it many have fallen. Oh, it is pitiful to see a man dig down his own character, and destroy his own reputation, and leave his children, for a blot and a hissing, a name that might have been honored far and near in life, and had in sweet remembrance in after times, when all life's toils were o'er. Jesus did no sin, neither was *guile* found in his mouth. He is the pattern for his disciples. He walked the straight path. Let us follow him and all will be well.

July 11.

President John Quincy Adams, 1767.

July 12.

Caius Julius Cæsar, 100 B. C.

Josiah Wedgewood, potter, 1730.

Mrs. Tonna (Charlotte Elizabeth), died, 1846.

July 13.

Know your business thoroughly. Do it faithfully. Avoid disputes and strifes. Keep your own secrets. Mind your own affairs, and let others mind theirs. Be courteous to all. Confide in few. Do right at all hazards. Think more of what a man is, than of what he has. Never try to outrun God's providence. Do not waste strength in fretting at unavoidable evils. When you are annoyed do not make a fuss about it. Keep a cheerful heart and a calm countenance. Be temperate in all things. Give what God requires, and do not be coaxed to do more because others do. Listen to advisers, but let God be your first and last counselor in every case.

July 14.

Some people give prayers without alms,—others give alms without prayers; but as prayer without effort is as vain as effort without prayer, the better way seems to be to put prayer and alms together, thus praying and giving, and giving and praying.

July 13.

F. A. Krummacher, 1768.

July 14.

dinal Julius Mazarin, 1602.

Bastile destroyed, 1789.

July 15.

Not quite so rough and boisterous; don't you know that there is some delicate human crockery about you? You may break more in a minute than you can mend in a month. You may have befooled yourself into the idea that your harshness is a sign of greatness, but you are quite mistaken. The truest-tempered blades have the smoothest edges, and the razor that has an edge like a handsaw is good for nothing but pulling hair.

July 16.

Be gentle, you teachers and preachers,—we like the sincere milk of the word, but we don't wish it curdled by your cross looks, neither do we want it rammed down our necks in the shape of icicles, or flung in frozen chunks at our poor devoted heads. Hand it out sweet and warm, and in an edible and drinkable condition, and we will let you see how much we like it.

July 15.

Cardinal Henry Edward Manning, 1808.

July 16.

Sir Joshua Reynolds, painter, 1723.

July 17.

"Come unto Me!" There is a strange directness in the invitation. It is not to go here or to go there, to seek this or to seek that, to obtain help in this direction or in that, but it is simply, "*Come unto Me!*" In Christ is our help, he can give us all we need. In him is peace, in him is rest, in him is consolation. From the world's wild deluge of cares and woes he is our only refuge; from the weakness of the flesh and weariness of the spirit, he alone can give sweet release.

July 18.

Many a disgraced and ruined man might have been prospered, honored, and blessed, if he had been *driven with hard work*, instead of being left to amuse himself playing the loafer among men, or the dandy among women. A tent-maker's three-cornered needle, or even an old apostolic fishing-net, a wood-saw, or a spade, and a sufficient pressure of poverty to induce their vigorous use, would be far more conducive to spiritual health than diligent daily exercise with a croquet-mallet, or regular employment at "bottoming chairs" in some rendezvous for wags, loafers and story-tellers.

July 17.

John Jacob Astor, merchant, 1763.

Isaac Watts, 1674.

July 18.

Immanuel Hermann Fichte, philosopher, 1797.

Gilbert White, naturalist, 1720.

July 19.

The devil is usually very careful about the health of Christians. People may work themselves to death, dance themselves to death, drink themselves to death, or gorge themselves to death, and he has no fault to find; but if a person should injure his health of body or mind by an excessive exertion in the gospel work, then there is trouble enough, and an outcry is raised from Dan to Beersheba.

July 20.

Forgiveness is cheaper than revenge, and is sweeter and more valuable. Prudence, as well as piety, counsels quiet to men under reproof or reproach. If a bee stings you, would you destroy it? Would not a thousand come upon you? If you receive a trifling injury do not be too anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries you have received. When enemies see that they have hit you, they know where to strike next time, but warfare is tame if no one appears to be hurt.

July 19.

John Martin, painter. 1789.

July 20.

Francesco Petrarch. poet. 1304.

July 21.

If a man has tumbled into the gutter I can get square with him by lying down by his side, and besmearing myself as thoroughly as he has. So I can get square with a man who has wronged me by wronging him,—in other words I can make myself as mean and despicable as he has himself, and thus get square with him; but what do I gain? There are now two mean men where there was one before! Two liars where there was one! Two slanderers where there was one! And in trying to get square with my neighbor, I have disgraced and degraded myself.

July 22.

It is true that all men may know more than one man may know, but it is also true that one man may know more than ten men: and that one man, informed upon a given point, may know more than ten thousand men who are ignorant concerning it. Hence, in estimating the strength or weakness of a position, we must leave numbers out of the question. The strongest side is the true side; the safest side in all great questions is the right side; and the finally victorious side is the side of God, of truth and righteousness.

July 21.

Jacques Offenbach, 1819. Matthew Prior, poet, 1664.

Robt. Burns, died, 1796.

July 22.

Anthony Ashley Cooper, first Earl of Shaftesbury, 1621.

Giuseppe Garibaldi, 1807.

July 23.

There is a time to be silent. We are to be always "ready to give to every man that *asketh*" a reason of the hope that is within us. But it does not follow that we are to be eternally pestering and tormenting, and bumble-beeing about those who do *not ask*, and are not willing to *receive* a reason for the Christian hope. We are to follow the example of Him who did not strive, nor cry, nor cause his voice to be heard in the streets, but who, in lowliness and humility, radiated light and blessing on every hand. Our works may convince some on whom our words would be wasted.

July 24.

The service of God is a service of loving liberty. His yoke is easy and his burden is light. The only restraints which he imposes are those required for our own preservation and well-being. Our abuse of freedom calls for fresh restraints; and the wrong we do ourselves and others requires the interposition of Divine authority. Hence every wrong act impairs our freedom. They who will not be loving servants of the Lord soon become the degraded bond-slaves of the devil.

July 23.

July 24.

John Philpot Curran, Irish barrister, 1750.

July 25.

Many a man in business looks back and thinks, "I would give thousands to-day for the information which would have cost very little had I enjoyed the opportunity of gaining it in my youth. But it is too late now. Then time was plenty, but now in the rush and hurry of active life, time is too short, cares are too pressing, and I can never do what I might have done, or be what I might have been." Let those who thus feel their own deficiencies, persuade and encourage those who are younger to improve life's morning, that by using all diligence in seed-time they may rejoice when the harvest comes.

July 26.

It is a positive disgrace to any girl to marry when unfitted for the duties of domestic life. It is as much a shame as for a dunce to open an academy, a landsman to undertake to command a ship, or a cobbler to try to build a cathedral. It is taking an important position when unable to properly perform its duties, and betraying the trust of the confiding by acting the part of an incompetent and an impostor.

July 25.

July 26

July 27.

There are no arguments like facts; and God's providences are facts. Ten thousand voices from the past proclaim them to the world, and ten thousand voices from the living present echo and indorse the proclamation. And this evidence is cumulative. If every trace and record of God's providences up to to-day were instantly blotted out and forgotten, new facts would be developed to-morrow, and living men and women would at once arise and testify to fresh experiences of the gracious guidance of the unseen hand of God.

July 28.

A man who has *truth* in the inward parts, who lives an upright and transparent life, is honest, frank and outspoken. And while he is under no sort of obligation to tell all he knows, or confide his affairs to meddling busy-bodies, yet when he speaks he speaks words of truth and soberness, and tells the truth as it is, and states facts as they are. On the other hand, men who are wedded to *policy*, and are continually looking out for consequences, can rarely be depended upon to state facts correctly, or answer questions honestly.

July 27.

Thomas Campbell, poet, 1777.

July 28.

July 29.

If you want to keep your place, make yourself so generally useful and profitable to your employer that he cannot get along without you, and yet be so quiet and unassuming that he will have no trouble in getting along with you, and then you will be likely to stay till *you* wish to leave, instead of going when some one else wants you to go. The way to keep a place is to fill it;—and if it is too small for you, run over a little into some vacant place, till you find a bigger one. The men who can be spared are the men who are in constant fear of doing too much.

July 30.

How many a man will behave himself for weeks either to win a smile from some face which has shamed his evil conduct by its honest and rebuking glance, or to regain the esteem of some earnest woman, who has told him “what was what.” But a woman must have character if she would have influence. Show, sham, and pretense are not enough; there must be reality, weight, and worth. She must stand above others if she would beckon them upward to a better and higher life, and should be a pattern of those virtues which she would inculcate.

July 29.

July 30.

Samuel Rogers, poet, 1763.

July 31.

Society having licensed men to make folks insane, appoints other men to take care of the madmen, to protect society from their frenzied rage, and to lock them up behind iron bars till their madness has subsided. They cannot watch them constantly; they may guard society in the streets, but how little can they do for the poor wretches who, once within their homes, rave as if seven demons possessed them, and abuse and murder those they have vowed to cherish and protect. An hour's time and a shilling's worth of poison will transform a quiet, inoffensive man into a wild, raving maniac, and send him howling through the streets like a madman, or raving like a demon into the home which once was full of happiness and peace.

July 31.

Rev. John Hall, D.D., 1829.



August.

PURGE ME WITH HYSSOP.

Not by the blood that on altars is poured,
Fresh from the beast as a sacrifice slain.
Shall the lost sinner draw near to the Lord,
Seeking his pardon and mercy to gain.

Once, when the passover lamb had been slain,
Branches of hyssop were dipped in the gore ;
Dashed on the lintels, they scattered the stain,
Then the death-angel knocked not at that door.

So on the leprous, unclean and defiled,
Branches of hyssop the crimson stain strewed ;
Purged from disease, like the flesh of a child,
Lepers were cleansed and in beauty renewed.

Altars are perished, and passovers gone ;
Priests now no longer the sacrifice slay ;
Hyssop and sprinkling no longer are known,—
Shadows grow faint with the dawning of day.

Christ, for our sins, was a sacrifice slain,
Once for the world he expired on the tree.
When the death-angel beholds his blood's stain,
He shall pass over and we shall be free.

Oh let that blood which for sinners was spilt,
Now to our hearts by thy grace be applied ;
Purging sin's leprosy, cleansing its guilt,
Through the rich mercy of Jesus who died.

Dark are the stains that thy pure eye hath seen,
Many the sins that thou only dost know ;
“Purge me with hyssop and I shall be clean,
Wash me, and I shall be whiter than snow.”

August 1.

Intelligence and information are not hereditary. The son of a philosopher may be an ignoramus. The wisest men must teach their children the simplest elements of knowledge, or allow them to grow up in ignorance of all that they themselves have learned. The fact that Christian men have investigated and settled for themselves the great problems of faith and duty, avails nothing for others, even those most dear to them, who need, each for themselves, to re-examine and re-settle the same questions. Hence the foundation facts of Christianity require constant re-statement, if we would save the young from doubt and unbelief.

August 2.

He who reads one book can read others. He who knows one man can know others. Know yourself, and you will know those around you. But if you know not yourself you are very certain to know no one else as you should know them.

August 1.
George Ticknor, 1791.

Dr. Robt. Morrison, first missionary to the Chinese, died, 1834.

August 2.
Cardinal Nicholas Wiseman, 1802.

August 3.

Even Christians put aside matters of intense and eternal interest, saying we have no time to attend to these things. But *whose is the time that we have?* Who hath given time, life, health, probation and opportunity? Whose hand holds back the sword that might cut us down, the arrow that might lay us low? Shall we, living in God's world, subsisting on his bounty, depending on his goodness, having in ourselves neither strength, nor power, nor opportunity, refuse his heavenly calls, and claim that we have *no time* to attend to His commandments?

August 4.

When the grave opens, and we deposit there the blessed forms of those we love, it is good to know that the gates shall open again, and that not at the command of an enemy, but at the bidding of a friend. For He who giveth life, and who giveth little ones to be life's solace and life's joy, has also given a promise to rescue them from the hand of the destroyer, from the shades of death.

August 3.

Christine Nilsson, 1843.

August 4.

Percy Bysshe Shelley, poet, 1792.

August 5.

I have never observed or learned that rich men are on the whole to be envied more than others. They are no wiser, healthier, or happier than many others. They cannot enjoy their food, or their raiment, or their rest—the gratifications of natural appetites, or of grand and intellectual desires, better than many others who have not their wealth. Besides, wealth costs labor in getting, care in keeping, misery in wasting, penury in hoarding, and perdition in loving it. No hope of such an uncertain and equivocal object as this, can be worthy of my heart's longings.

August 6.

Plenty of leaders will allow you to be the *next* greatest man in the crowd, provided you will help them to be the greatest. Place them at the head, and you may stand next. Give them the throne, and you may occupy the footstool. But unless you make them greatest, you are nowhere and nobody. Do not do it. They are *not* the greatest men in creation, nor are you the next greatest. Great men do not need to be exalted. Gold requires no gilding; it is this brass and bogus stuff which requires so much galvanizing and burnishing.

August 5.

Prof. Roswell Dwight Hitchcock, D.D., LL. D., 1817.

August 6.

Nicolas Malebranche, philosopher. 1638.

August 7.

If a thing needs doing, go and do it. Do not waste time in waiting for others, or in trying to put brains into stupid heads, or zeal into careless hearts. Do not spend your strength in idle dreaming, or in mere enthusiastic utterances. We have no book of the resolutions of the apostles, but the *Acts* of the Apostles is a wondrous story of their heroic and successful faith.

August 8.

The devil's road is all down hill. No matter how high up a person may start, so surely as he walks the devil's path he finds it a continual descent leading to fathomless depths. Especially is this true in the case of those who are enchained by the mocking witchery of the intoxicating cup. There may be no indications of impending danger or trouble, when the jeweled hand of youth and beauty lifts the sparkling beverage to the ruby lips, or extends the wine-glass to some gay and gallant friend; and yet this is the first act in a drama of misery, the outcome of which is woeful enough to break a heart of stone.

August 7.

August 8.

August 9.

It is impossible for us rightly to estimate the consequences of any sinful act. That which may seem of the smallest moment to us, is perhaps the most important event in our whole lives. The waving of the banner may effect more than the firing of a gun; and some twinkling beacon light, lit by a childish hand upon the distant hill, may be fraught with greater consequences than the fierce onset of ten thousand men.

August 10.

Grandeur is not happiness, nor does exalted station bestow blessedness or peace. The highest mountains are thrones of icy barrenness. They gleam with regal beauty, but are never clothed with verdure or with fruit. And for human sustenance and human habitation, one sweet little valley is worth more than all the snow-crowned peaks that lift their imperial splendors beneath the starry skies. It is he who is "meek and lowly in heart" who gives rest to heavy-laden souls.

August 9.

Adoniram Judson, 1788. John Dryden, poet, 1631.

August 10.

Rev. John S. Inskip, 1816.

August 11.

When people have shown themselves unfit for freedom, then they must feel the hand of power, and bow to force, since they would not yield to love. Those who are fit for freedom keep it; those who are unfit to enjoy it lose it. He who will faithfully serve God needs no other master; he who refuses Christ's easy yoke, must needs wear Satan's hard one.

August 12.

If strong-minded men are coaxed into rum shops and made crazy, while weak-minded women go to prayer meetings and come home sane; if strong-minded men are enticed into gambling dens and fleeced out of their thousands, while weak-minded women are content with the luxury of a cup of tea at a ten-cent sewing circle; who shall say that the weakness of women is not stronger than the strength of men, and that the foolishness of women is not wiser than the wisdom of men?

August 11.

August 12.

Rev. Rowland Hill, 1744. Robert Southey, poet, 1774.

August 13.

The rough seas make the good sailor; and nothing but battles can produce veterans fit for the fiercest fights. An untried man is but half a man. His strength has never been tested. His powers are unrevealed. Only in the deep waters can we know the strong swimmer's skill. Only the fury of the hurricane can show the might of the eagle's wing. And as only temptation and trial can reveal our weakness and our strength, so nothing else can disclose to us the power of Him who watches us in our trials, who helps us in all our infirmities.

August 14.

The grandest forces in this world are silent and unperceived. They operate unnoticed but yet with resistless power. A child's tin trumpet makes more noise than the attraction of gravitation, which binds the whole universe as with chains of adamant, but which works so quietly that it was thousands of years before mortals discovered its existence.

August 13.

Philip Phillips, Christian vocalist, 1834.

August 14.

Geo. Combe, phrenologist, died, 1858.

August 15.

Young ladies should remember that the Almighty knew what was the best shape for a human form, and that the lacings and distortions with which they disfigure themselves, are as impious as they are unhealthful, as sinful as they are absurd; and that no person can compress, restrain, and remodel her external form, without deranging, distorting, and displacing those internal organs, upon the normal and healthful condition of which depend peace, happiness, health, and even life itself.

August 16.

“Blessed are the poor,” but that depends upon the kind of poverty. The man who pays five dollars to take his family to the circus half a day, and cannot pay five cents to have them go to meeting a year, is poor, but there is very little blessedness for him.

August 15.

Sir Walter Scott, 1771. Napoleon (I.) Bonaparte, 1769.
Thomas de Quincey, 1785.

August 16.

August 17.

When a man has violated conscience and has departed from God, his sources of strength are dried up; like Samson despoiled of his locks, he is weak as other men are, and goes down in the general wreck, feeble when he might have been strong, defeated when he might have been a victor, dishonored when he might have been crowned with glory, lost when he might have been saved.

August 18.

When throngs of people of every class and condition pour by thousands into some immense barn-like tabernacle to hear the Gospel of Christ from plain, unlettered, earnest men, where cost-ly and elegant churches have stood half empty around them, it may be questioned whether, after all, there is not some more potent attraction in the Gospel of Christ which is the power of God unto salvation, than in the plush and velvet, and black walnut and mahogany, which are deemed so necessary for the securing of the hundred-thousand-dollar sinners, who are in such especial need of salvation.

August 17.

William Carey, pioneer missionary, 1761.

August 18.

August 19.

Let a man but set his whole being to *one* work,—let him pursue it with all the energy of his mind,—let him follow it with all the tenacity of life,—let him war against every obstacle,—let him thus pursue his way, and ten chances to one he shall triumph at last, and if he triumph not, yet his failure shall have triumph even in that.

August 20.

If the Good Shepherd takes to his own breast a lamb from our little flock, let us consider that he means to lead us on to greener pastures, and by the side of quiet waters, and let us follow him without a fear. And if he chooses to bear our lambs asleep in his own bosom, over the dark, and rough, and dangerous road, shall we, who are often footsore, weary and discouraged, murmur at his loving care? Shall we not rather say, “It is well with the child,” and arise to follow Jesus in the way?

August 19.

August 20.

Robert Herrick, lyrical poet, 1591.

Louis Bourdaloue, theologian, 1632.

August 21.

When Jesus held that solemn conversation with Simon Peter, in which he probed his heart to its very depths, he did not commence with him "on an empty stomach," faint and weary and hungry, with his teeth chattering from the cold; but his first invitation was to "Come and dine!" and food which his own hands had prepared awaited them when they reached the shore. And it was "when they had dined" and were full, and warm, and comfortable about the fire, that he propounded to Peter that searching question: "Simon, son of Jonas, lovest thou me?"

August 22.

This is a short world: whether it be filled with joy or sorrow, light or shade, it matters little. Here we are to work and wait, but soon all will be over and the eternal day will dawn,—the clouds and shades and storms will pass; and oh that we, when the morning breaks, may, "as children of light," be found watching and waiting, prepared for the bright and everlasting day.

August 21.

Hermann Olshausen, commentator, 1796.

Jules Michelet, historian, 1798.

August 22.

John B. Gough, 1817. Aimé Bonpland, naturalist, 1773.

Jean François de Galaup de la Pérouse, navigator, 1741.

Wm. Whiston, translator, died, 1752.

August 23.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one Omniscient Mind dictated the predictions of that book, and “prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.”

August 24.

There are men who resemble Jesse Lee, who is reported to have confessed that at one time in his early experience, when matrimonial projects engaged his mind, he used to pray: “Lord, thy will be done, but Lord, *I want that woman!*” When good men pray for God’s will to be done, while at the same time they determine to do their own will, they may expect nothing but disappointment and mistake.

August 23.

Sir Astley Cooper, surgeon, 1768.

Baron Cuvier, naturalist, 1769.

August 24.

Wm. Wilberforce, philanthropist, 1759.

Maria Letizia Ramolino Bonaparte, mother of Napoleon I., 1750.

August 25.

A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good. He was a spiritual medium; but there are other mediums equally powerful in these days. I do not remember any spiritual medium giving a public dinner, for nothing, to five thousand hungry people! You may have heard of such a "manifestation," but it has not fallen under my notice. I have not heard of a spiritual medium hushing the winds, or calming a storm at sea. I *have* heard of dancing tables and similar operations. I prefer to have my tables *stand still!*

August 26.

When a certain statesman was asked what crops they raised among the sterile rocks and granite hills of his native land, his answer was: "We raise *men!*" And doubtless many of those conditions which seem so unfavorable to the development of vegetation and material wealth, and which condemn the inhabitants to persistent bodily toil, have had much to do with building up the strength and manliness which has usually characterized the inhabitants of hilly and mountainous regions.

August 25.

August 26.

Prince Albert, 1819. Sir Robert Walpole, statesman, 1676.

Dr. Adam Clarke, died, 1832.

August 27.

. Some people can remember everything else, but they forget the word of God. If a man abuses them, they can remember what he said, and how he said it, and can give all the particulars, and be ready to testify to them years afterwards; but they forget the text. They do not recollect the sermons. To learn a passage of Scripture is a task beyond their ability. If a man owes them money they remember that; if any secular matter comes up, they have no trouble to recall that. Only the word of God escapes from their memory; they lack the power of retaining that word.

August 28.

The Bible is a book which has been refuted, demolished, overthrown, and exploded, more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right-side up, and when you overturn it again it is right-side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world.

August 27.

George Wilhelm Friedrich Hegel, philosopher, 1770.

August 28.

Ira D. Sankey, 1840.

August 29.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing, they must complete it. If they undertook to build a cob-house, they must not leave it until it was done, and nothing of work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful.

August 30.

Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four. Put patient, persistent toil into the matter, and, be assured, one completed undertaking will yield yourself more pleasure, and the world more profit, than a dozen fair plans of which people say, "This man began to build, and was not able to finish."

"Whatsoever thy hand findeth to do, do it with thy might."

August 29.

Oliver Wendell Holmes, 1809. John Locke, philosopher, 1632.

Frederick Denison Maurice, 1803.

August 30.

August 31.

Children when riding think the trees move, while they sit still. Men speak of the sun as rising, and the earth as being stationary. Just so men, changed themselves, suppose God has changed towards them, and sing:

“My God is reconciled,
His pardoning voice I hear ;”

as if, after their praying and weeping and pleading and persuading, God had at last changed in his feelings, and concluded to be reconciled to the sinner. But this is not the Gospel. Said the apostle Paul, “All things are of God, who hath RECONCILED US TO HIMSELF, by Jesus Christ.” “God was in Christ, RECONCILING THE WORLD UNTO HIMSELF, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did BEESEECH YOU by us: we pray you in CHRIST’S STEAD, BE YE RECONCILED TO GOD.”

August 31.

John Bunyan, died, 1688.

THE CROSS.

O shameful cross! on thee was hung
The bleeding One who died for me.
There mocked by every railing tongue
I see my Saviour's agony.

O cross of anguish and of shame!
Thou didst a Saviour's grace declare:
Thou dost to all the world proclaim
The love that did my sorrows bear.

Cross of the Lord! no radiant gem,
No glistening pearls of lustre rare,
No monarch's blazing diadem
With thy pale splendors can compare.

Cross of the Lord! while others boast
Of titles, names, and marks of pride,
My heart shall ever glory most
In that rough tree where Jesus died.

O cross! thou badge of love divine,
Rend my hard heart, subdue my soul;
Oh, crush each lust and slay each sin,
And all my life by love control.

September.

WHEN WE WERE BOYS.

Oh the days when we were boys !
Life had sunshine, health, and joys ;
Rosy, hearty, fresh and fair,
Full of life, we children were.

Shoeless, hatless, coatless too,
Through rent garments breezes blew ;
Active, agile, playful, wild,
Who is happier than a child ?

Quick to laugh, and jump, and run,
Fond of sunshine, full of fun,
Shouting, swinging on the gate,
Bound for school—" You'll be too late !"

Ah, those days are passed away,
Brows are wrinkled, hair grows gray ;
Yet I love their cheer and noise,
And my heart says, " Bless the boys !"

Bless the laughing, shouting boys,
With their pleasures, plays, and joys ;
May they think on God in youth,
And grow up in grace and truth.

September 1.

A world needs not only a Creator but a Sup-
porter; one who upholdeth "all things by the
word of his power;" and the miracle of making
a world which when once produced would run
itself, and develop the ten thousand forms of
animal life which fill this mundane sphere,
would be a thousand times as great as the mir-
acle of creating the world by an act of omnipo-
tence, and sustaining and guiding its destiny in
such a way that not one sparrow should fall un-
noticed to the ground. Mud and monkeys are
very poor substitutes for an Almighty Creator
and a heavenly Father.

September 2.

New converts often outdo all others in the
intensity of their sectarian zeal; and not in-
frequently abuse others who are not as rash and
imprudent as themselves. They seem to think
that the work of a lifetime may be accomplished
in a single day, and they censure others for not
accepting in fifteen minutes truths over which
they themselves have hesitated for fifteen years.
They are often valiant in shouting victory over
others' battles, and diligent in reaping the re-
ward of others' labors.

September 1.

September 2.

John Howard, philanthropist, 1726.

Ernst Curtius, Hellenist, 1814.

September 3.

A watchman who utters no warning cry at the approach of danger, fails to fulfill the duties of his post. A dumb dog that can not bark, lying down, loving to slumber, greedy, never satisfied,—such a dog, who would care to have him about his premises? Who would dare to trust to his protection? And yet there are those who intrude themselves into positions of the utmost responsibility in the church of God, and when once there seem to find their main occupation in keeping themselves in comfort, satisfying themselves, and especially in keeping everything *quiet* around them.

September 4.

If people wish to fight the rum devil, they must do something besides make speeches and pass resolutions; they must go into business and beat the devil on his own field. A dozen drinking fountains, or a big temperance restaurant where cheap healthful food can be had with no liquor, will do more for temperance than many a fierce oration about rum and rumsellers.

September 3.

Gardner Colby, founder of Colby University, 1810.

September 4.

September 5.

There are persons whose idea of reform and elevation consists in one spasmodic effort or terrible assault. If they were to raise a building they would probably place a lever under one corner of it, and if possible tip it over, dislocating it and racking it to ruin, and then out of the wreck select such bricks as they might be able to use, and adjust them to suit themselves. They are much more skilled in the art of breaking down than of building up; they can overturn sometimes, but they do not leave things right side up at last.

September 6.

In prayer you talk with God: in reading his Word he talks with you. Can you afford to miss this heavenly conversation? Can you spare the instructions, the reproofs, the counsels, the encouragements which God bestows? Can you live the life you desire to live, while you neglect his counsels, and do not incline your heart to his reproofs?

September 5.
Cardinal Richelieu, 1585.

September 6.
Marquis de Lafayette, 1757.

September 7.

The care of a fretful, crying child may do more to develop the ability and humanity of a person, than months of soulless routine work at which one might labor forty years, and not use so much judgment and sense as would be requisite in the cooking of a dinner, or the turning and refitting of an old garment; and yet there are people who look upon themselves as too intellectual for domestic toil; forgetting that helpfulness is culture and work is education.

September 8.

God is older than creeds; humanity is older than churches; Christianity is older than sects; and if some of these close corporations,—these churches that have “no vacancies,” would open their doors more widely, and if their leaders would go out and call benighted wanderers in, there would be less throwing stones from the outside, by men who are hungry, lonely, homeless, faint, and cold.

September 7.

Georges Louis Leclerc Buffon, naturalist, 1707.

Queen Elizabeth, 1533.

September 8.

Prof. Arnold Henry Guyot, geographer, 1807.

September 9.

Scolding is a poor way of telling anything to people, and especially of proclaiming the Gospel of Christ. And yet there are persons who seem to think themselves called to scold the Gospel at congregations. The Gospel is a message of gladness; it is good news, glad tidings of great joy; and the service of the Lord is a service of gladness, and blessing, and peace. How unfit then, are hard, angry and bitter words to be the vehicles to convey this message to the ears of sinful men.

September 10.

God's salvation must be free, or else the poor could not obtain it. It must be simple, or babes could not understand it. It must be easy, or the weak, the young, the helpless and the distressed could never gain it. And so the religion of Christ differs from all other religions, in that it is the gift of God to those who have nothing to offer in return. He gives right royally,—to the poor, to the weak, and to the helpless;—for it was when we were without strength, in due time, that Christ died for the ungodly.

September 9.

Richard Chenevix Trench, 1807.

September 10.

Mungo Park, African traveler, 1771.

September 11.

Just as some lying vagabond wheedles an ignorant and self-conceited boy, and makes him believe that his father is a cruel master and an unfeeling foe; and makes him so reckless that he will go to sea, go to war, or go to perdition,—all because a lying villain has filled his mind with prejudice and falsehood, and made him think that no one loves him or cares for him; so from the beginning of the world it has been Satan's course to persuade men that God was their enemy, that he hated them, that he was filled with wrath and vengeance and indignation towards them, that they themselves might become haters of the God who loves them.

September 12.

Whatever sinful men may say, the holy angels sang over Bethlehem's plains, "Peace on earth, good will to men." Whatever sinful preachers may say, the sinless Jesus said, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

September 11.
James Thomson, poet, 1700.

September 12.

September 13.

There are many gentle people in this world, and there are many who do not fail or become discouraged. But the two qualities are dis-united. There are those who perhaps never broke a bruised reed, but then, they never did anything else which required effort or decision; their voices are not heard in the streets, nor are they heard anywhere else where men *should* speak boldly on behalf of God and truth. There are plenty of quiet, gentle people in the world, who do not strive or cry. But their gentleness is laziness, and their patience is indifference. God's service requires other characteristics and qualifications besides meekness and gentleness.

September 14.

The management of the devil's world, or of God's universal church, are undertakings too large by far for the servant of God; and so, as the world rolls on, he attends to his own specific work, and leaves the Lord to care for that which is beyond his reach. God ruled the world before he came into it, and can rule it after he leaves it, and so he expects God to rule it while he is in it; not doubting his wisdom, his providence, or his power.

September 13.

September 14.

Robert Raikes, founder of Sunday Schools, 1735.

September 15.

Positive work yields permanent results. Some men are so busy taking care of what others have done, that they do little or nothing themselves. They manage "the cause" till there is no "cause" left to be managed. Those who attend to their work usually have work to attend to.

September 16.

He who climbs Alpine summits, and treads paths where avalanches sweep, does not seek out as his guide the most voluble talker, nor yet the most accomplished student; but rather the man who, year after year, has trod those dark defiles, and climbed those dangerous heights, and who knows beyond peradventure the safest paths and surest hiding-places. And he who sets forth to guide God's pilgrims to the heavenly home, must be the man who knows the way, not by books merely, but by experience; not by dim remembrances, but by vivid recollection.

September 15.
Canon Mozley, 1813.

September 16.

September 17.

The world has only had one perfect gentleman, and that was the man Christ Jesus, who was full of the gentleness of God. How he reproved pride when his disciples strove for the pre-eminence. How he warned them that they knew not what spirit they were of. How he set a little child in the midst of them, in their ambitiousness, for their example and their pattern! How he blessed the meek with special promises, and how he *practiced* all he *preached*, in that he did not break the bruised reed, nor quench the smoking flax.

September 18.

My business is with God's work, and it is his affair to supply all my need; and whether he does it by sending the ravens to bring me bread and meat, by multiplying my meal in the barrel and my oil in the cruise, by prospering the labor of my toiling hands, by directing his servants to divide with me the abundance they possess, or by raining manna from the clouds and pouring water from the smitten rock, all these methods are alike to me,—I trust in him for the results.

September 17.

Rev. John Foster, "The Essayist," 1770.

September 18.

Samuel Johnson, LL. D., lexicographer, 1709.

September 19.

The prescribing of duties and forms and ceremonies for sinners to perform, is like telling a dead man to be active in order that he may live. A thousand voices might have called the ruler's daughter or the widow's son, and yet have called in vain; but the word of Christ broke the dull sleep of death, and bade the slumberers rise. So men may call upon dead sinners to do this thing or that, but only Christ's voice can break their fatal lethargy. And when "He saith awake thou that sleepest, and arise from the dead," the power to do attends the high command.

September 20.

Before there can be acceptable service there must be an accepted servant. An alien, an enemy, or a condemned criminal, cannot be recognized as a servant even of a commonwealth. The man must become a citizen, he must be a friend, his crimes must be pardoned before his service can be accepted. And any acts of service previously performed, would only be an unwarranted intrusion into things with which he has no right to meddle. So no man can be accepted in his service *for* God, till he has been accepted in his person *by* God.

September 19.

Antoninus Pius, Roman Emperor, 86.

President Garfield, died, 1881.

September 20.

September 21.

Grand and glorious as is the work of God, he keeps his workmen humble in his sight. They see only the rough sticks which they are called to hew in the mountains, or the rough stones which they are called to hammer in the quarry. They cannot know, nor must they *claim* to know, the whys or wherefores of all their tedious toil. Only the great Architect understands the whole majestic plan, and sees the finished building in its final splendor rising o'er the wreck of nature's glory, in that coming day when "they shall bring forth the headstone thereof, with shoutings of Grace, grace unto it."

September 22.

Some prefer to rule rather than to serve. They choose to tell the Almighty what they will do, rather than to ask him what they may do. This is the principle of rebellion; the out-working of the carnal mind, the turbulence of the flesh uncrucified, the will unsubdued. It is seen when men shrink from duty, and shun the cross of Jesus Christ. It is seen when men resist the appointments of God's providence, and murmur at the trials of their lot, and say, "*My* will, not thine, be done."

September 21.

September 22.

Michael Faraday, natural philosopher, 1791.

Emancipation Proclamation, 1862.

September 23.

There is much earthly service which is worse than useless. Many a blundering and unskillful boy does his master far more hurt than good in doing his day's work, for he does it wrongly. Many a well-meant endeavor has proved a positive unkindness, because it was injudiciously performed. And many a man thinks himself a servant of God when he is truly serving the Devil, as was Saul of Tarsus when he stoned Stephen and persecuted the church.

September 24.

All that the Christian loses now he gains by and by. All he does not get in manna in the wilderness, he will get in plenty in the goodly land. All that he does not get in water from the smitten rock, he will get in milk and honey, in peace and blessing, on the shining shore. He may find little repose in earth's wayside hostelries, but he shall find the better rest that remaineth in the paradise of God. He can wait, for his reward is certain; he can be patient, for it is secure; he can be joyful, for it is exceeding great.

September 23.

Karl Theodor Keßner, poet, 1791.

September 24.

September 25.

If we would be faithful stewards in the Master's service, we might doubtless avoid many severe losses that come upon us in this world. He who would have his property safe, must keep ahead of floods, and flames, and thieves, and robbers. A man who had endured a succession of heavy losses, began to give away with unusual liberality, saying, "If property is going like this, we must save some of it;" and so he laid it up in heaven. "That which we keep we lose: that which we give we have."

September 26.

Most of the old sectarian issues are as dead as Julius Cæsar. Is it not time to bury them? Suppose this man's grandfather *was* foolish, or the founder of that man's sect was fanatical, or the other man's ancestors did not stand high in society, or your family and theirs had trouble a hundred years ago;—is that any reason why you should fight their battles, perpetuate their feuds, or commemorate their disgrace? Have we no better work to do than this? Can we not trust the dead to bury the dead, while we go and preach the kingdom of God?

September 25.

Felicia Dorothea Hemans, poet, 1794.

Abraham Gottlob Werner, geologist, 1750.

September 26.

Horace Hayman Wilson, Sanscrit scholar, 1786.

September 27. •

The office of the Holy Spirit does not seem to be to create or impart new powers of mind or body, but rather to remedy defects, and repair the ruin wrought by sin. Man is a wreck, disordered and diseased; the Holy Spirit "helpeth our infirmities." Memory, though a natural gift, becomes impaired; the Holy Spirit brings all things to remembrance. Conscience, though a natural gift, becomes seared or perverted; the Holy Spirit purges and quickens it, and convinces of sin, of righteousness, and of judgment. Speech is a natural gift, but the Holy Spirit loosens the stammering tongue, and even bestows ability, so that men speak with new tongues, as the Spirit gives them utterance.

September 28.

It is said of the little ones. "Their angels do always behold the face of my Father which is in heaven." What are all the mailed troops, all the harnessed warriors surrounding the steps of royalty, compared with this celestial life-guard of the saints? The humblest, most despised, unknown believer, has a nobler life-guard than the proudest monk that ever filled a throne on earth.

September 27.

George Müller, 1805. Henry Moorhouse, 1840.
Geo. Cruikshank, artist, 1792. Thomas Nast, 1840.
Samuel Adams, 1722.

September 28.

Sir William Jones, orientalist, 1746.

September 29.

When you pray you may not have what you ask for, but it will strengthen you under your disappointment to know that it was God's will to refuse your request, and that he did so because, seeing the future, he intended to give you a higher blessing than the one you would have asked for yourself. Your child cries when you take a dangerous plaything from his hand, or deny him some unsuitable pleasure, but he will thank you when he is older, for this proof of your love.

September 30.

There are men who hunt, and fish, and starve, for generations, seeing nothing but poverty and want around them; until some stranger comes and finds gold and silver and iron and gems beneath their feet; drops seeds into the earth, and makes the desert smile; and skirts the arrowy water-course with shops and mills, where streams that have been idle for ages, are taught to do the work of tens of thousands of men. So there are men who read the Bible and see nothing in it, while others find it filled with hoarded wealth.

September 29.

Rev. F. H. A. Scrivener, N. T. Reviser, 1813.

Admiral Horatio Nelson, 1758.

September 30.

Richard Brinsley Sheridan, 1751.

STRAIGHT IS THE WAY.

Straight is the way—the door is strait
That leads to joys on high ;
'Tis but a few that find the gate,
While crowds mistake and die.

Beloved self must be denied,
The mind and will renewed,
Passion suppressed, and patience tried,
And vain desire subdued.

October.

HOMELAND.

My home is o'er the swelling flood,
Where suns no more descend,
Within the paradise of God,
Where pleasures never end.
My King in beauty there enthroned,
Angelic hosts behold;
And there I hope, with glory crowned,
To walk those streets of gold.

O Star of day! thy holy beams
Pierce through the shadows gray;
We hail with joy thy twinkling gleams,
That tell of perfect day;
Soon shall thy glory fill the skies,
Thou Hope of seers and kings:
The Sun of Righteousness shall rise,
With healing in His wings.

O day of glory! dawn, and bring
Creation's second birth;
When morning stars again shall sing
O'er this dark, groaning earth.
When He who said, "Let there be light!"
And all things sprang to view.
Shall speak again that word of might,
"See, I make all things new."

October 1.

If you resist evil, and strive for your rights, and fight to have justice done you, you may keep yourself in a perpetual broil, lose much, and gain nothing by the operation. Pass on, and get out of the dust; leave lies, quarrels, and jangles behind you. Most people, when they hear you talked about, would like to know just what *you* think about the stories. If you stop to bandy words and fight battles, they will conclude you think it a serious matter. If you go about your business they will conclude that if you do not notice it there is no reason why they should.

October 2.

A man can only teach what he has learned, and testify what he knows. Hence, desirable as all culture and education may be, it is not *the* thing that fits men for the ministry of the word of God. A man may know Greek, and not know God. He may have Hebrew, and not have the Holy Ghost. He may understand geology, and be ignorant of grace. Such a man may be a good pedagogue, but he would be a blind guide to wandering souls. He must learn before he can teach.

October 1.
Rufus Choate, 1799.

October 2.

October 3.

Without moral integrity there is no foundation for confidence in business or in social life; and anything which tends to weaken the sense of moral responsibility in the human heart, tends directly to produce financial disaster and distress. That man who, through a long series of years, by crookedness, and craft, and guile, and worldly policy, trains up around him a class of men accomplished in all the tricks and arts of commercial deception, may well expect to find the fruit of his labor in universal distrust, ending in universal disaster.

October 4.

A man may be in error. Try, then, to convert him. "But he will not be converted." What then? Love him—love him still; for "charity never faileth." "Above all things have fervent charity among yourselves;" then in your knowledge of human weakness and infirmity, and in your consideration of human faultiness, you will be led to endure with patience the ignorance, dullness, error, and stupidity of those for whom the Good Shepherd hath laid down his life.

October 3.
George Bancroft, 1800.

October 4.
President Rutherford B. Hayes, 1822.

October 5.

Men will go at last where they are fit to go; and those who spend their lives in the service of God, would be poor company for the Devil and his angels, while those who hate God and despise Christians here, must have strange notions if they expect to be forever happy with them hereafter. The disciples "being let go, went to their own company," So all will go at last.

October 6.

Do you want to have hard times? I can tell you how. Grumble at your lot; keep company with drunkards, blasphemers, gamblers, and loafers; avoid churches, chapels, and places of worship; pick out for associates men who will lie, cheat and steal; owe every man who is prudent and industrious a grudge for being better off than you are; and above all do not read the Bible, but spend your money for novels and story-papers. Attend to all these directions faithfully, and if you do not see hard times at an early opportunity, then I shall despair of your ever succeeding in anything you undertake

October 5.

Jonathan Edwards, 1703. Thomas Hastings, composer, 1784.

October 6.

October 7.

Among all the fooleries of the present day, none are more marked than the matrimonial infelicities that so curse the world. People who are miserable when they are apart, think they will be happy when they are together; and then finding themselves miserable when together, they think they will be happy if they can only get apart. So they shift the bed and keep the pain. The fact is, the devil is in them, and they are miserable anywhere, whether single, married, or divorced. And most of the misery they enjoy is the fruit of their own faults or follies or sins.

October 8.

God loves to guide our feet "into the way of peace;" and whenever we have found ourselves in dark and devious and perilous paths, we have but to look back and blame ourselves that our eyes were dim, our ears heavy, our wills stubborn, and our hearts hard; and that in our blindness and stiff-neckedness we rejected the counsel of God to our own disadvantage.

October 7.
Dean Alford, 1810.

October 8.

October 9.

God's great controversy with man is on a point of *time*. God says "You are a sinner."—"Yes."—"You must repent."—"Yes."—"Seek God."—"I will."—"Do it now." "No—not *now*." Here is the fatal breach. God says, "*To-day* if you will hear his voice harden not your hearts." You say "*To-morrow* shall be as this day and much more abundant." God says, "Behold *now* is the accepted time, and *now* is the day of salvation." You wait, and defer, and die, and perish! You linger, but damnation lingereth not. You slumber, but judgment slumbereth not. You wish to escape, you intend to do so. *When* will you do it? Why not *now*?

October 10.

Be poor as Lazarus, if need be; but don't die mortgaged to the devil for more than you are worth; if you do, when the angels come they will not be likely to carry you to any very good place. And do not get in debt and make that an excuse for being stingy and robbing God in tithes and in offerings; but sell, pay up, get clear and square with the world, and then you can live in quietness, and die in peace at last.

October 9.

Miguel Cervantes de Saavedra, author of *Don Quixote*, 1547.

October 10.

Benjamin West, 1738.

Father (Theobald) Mathew, Irish apostle of temperance, 1790.

October 11.

We are only children here. We must pray for faith to be enabled sincerely to ask, "Thy will, not mine, be done." But when we are grown older, and have entered into our heavenly home, that "purchased possession" prepared for those who belong to Christ, then shall we be able to look back to life's teachings, whether of joy or sorrow, and to say from the fullness of our hearts, "He hath done all things well."

October 12.

To say that a man shall think precisely as I do, is to say that he shall know just what I do, neither more nor less. But surely I would not limit the knowledge of my brother to my own narrow range of thought; and while the grand essentials of divine truth are ever the same among all who truly love and serve our common Lord, yet forms of thought, and speech, and expression, vary with every varying mind. He who seeks Christian unity must go deeper, and he will find substantial unity of heart in all who love our Lord Jesus Christ in sincerity.

October 11.

Dr. Samuel Clarke, philosopher, theologian, 1675.

October 12.

Hugh Miller, geologist, 1802.

Jan Zizka, Hussite leader, died, 1424.

October 13.

Conscious integrity gives moral strength. An erect man can carry a heavier load than one who stoops; and an upright man has a strength which those who have bowed down to false gods know nothing of. A hollow heart makes a feeble hand. Whenever we try to persuade ourselves that wrong is right, that duty is unimportant, that the thing we wish to do we may do even though it be forbidden of God, we may bewilder our conscience, and blind our eyes, and drift away from the path of God's providence and our own duty; but we are laying up sorrow for ourselves.

October 14.

Good husbands make good wives, and good wives make good husbands; and any man who regards his wife as his inferior, or who boasts of his superiority over her, will do well to remember that he showed something of the extent of his wit and wisdom when he picked out a fool for a wife; while wives making similar comparisons, may participate in the same consolation.

October 13.

October 14.

William Penn, 1644. Ida Pfeiffer, traveler, 1794.

October 15.

Whatever the worldly and profane may say, and whatever the formal and hypocritical may think, no human influence harmonizes the hearts of the household, strengthens the ties of love, and unites the family in the bonds of peace, like the influence of family prayer. It is a point of union between the earth and heaven. Here humility gains its highest elevation in communion with the Father of spirits, and here the Majesty on high humbles itself to fellowship with sinners saved by grace; for here,

“The Lord comes down our souls to greet;
And glory crowns the mercy-seat.”

October 16.

Let us stand steadfast for the right; for with the right is victory. No matter what its followers may suffer; right may be outnumbered, out-flanked, out-voted, out-generaled, betrayed and crucified; and yet its direst defeat shall turn to grandest triumph, the crown of thorns shall sparkle with eternal lustre, and He who is lifted up in shame and infamy, shall draw all men unto him, and sit at God's right hand, until his enemies be made his foot-stool.

October 15.

Evangelista Torricelli, inventor of barometer, 1608.

Gen. Irvin McDowell, U. S. A., 1818. Virgil, 70 B. C.

October 16.

Noah Webster, 1758.

October 17.

Young man, possessed of all the grand opportunities of youthful life in this swift-speeding age, can you, will you, lease your soul to Satan for him to raise one crop of "wild oats"? Will you sell your birthright for a summer's purchase? Will you, in the red gleaming of the wine cup, in the deadly hallucinations of narcotic drugs, in the poison of tobacco, in the pleasures of riot, in the foul pestilences of disease, in the madness of the gaming table, drown all there is about you of purity, and nobleness, and principle, and manliness, and become a poor, degraded, wretched thing and die as the fool dieth?

October 18.

It is not difficult to *come*; when a voice invites us to *come*, we have little need of direction. If we are bidden to *go*, we must learn where to go, and how; but the invitation "Come," explains itself. It is easy to come; a child may come; one may come who is feeble, who is frail, who is infirm; and Christ has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

October 17.

October 18.

Matthew Henry, theologian, 1662.

Henry Martyn, missionary and orientalist, died, 1812.

October 19.

It is enough for us to know that, many and mighty as are the angels of the Most High, they are "*all* ministering spirits," not *called*, like the messengers of Satan, coming to tip tables and talk nonsense under the guise of ghosts, at the beck and for the delusion of skeptics and infidels, but rather "*sent forth* to minister for them who shall be heirs of salvation," over whom God has given them charge, to keep them in all their ways; and then in such ways and at such times as pleases God, the angel of the Lord who encampeth round about them that fear him, "*delivereth them.*"

October 20.

Ventilate your churches. There is no doubt but weariness and the bad air of unventilated rooms is largely responsible for the drowsiness of many persons who, if not fit for pillars in the church, make very sound "sleepers." The Lord has poured out the air forty miles deep all around us, and it is a pity if his own children cannot have enough of it to breathe while they are worshipping Him.

October 19.

James Henry Leigh Hunt, poet and essayist, 1784.

President John Adams, 1735.

October 20.

Sir Christopher Wren, architect, 1632.

October 21.

Let it be settled in the depths of your soul, among the first great principles of your being, *God loves me!* Do not mistake the idea, and make it a conditional and uncertain thing. Some say or think, if I am *good* God *will* love me,—If I feel *happy* it is a proof that God *does* love me; and so they go to work to do something to *make* God love them. Vain attempt! It is like water running up hill. “We love him because He *first* loved us.”

October 22.

✕ The question of your own personal safety and eternal salvation must be decided by yourself. You intend sometime to be a Christian; but you will never be unless you decide. You may grow old without deciding to do so; your hair may turn gray without your decision or choice; you may be ill without decision; you may *die* without deciding to die, but you can never become a Christian without coming to a *decision* concerning the matter. There must be some day, some hour, some moment, when you will *make up your mind* and decide. When shall it be? Why not to-day?

October 21.

S. T. Coleridge, poet, 1772.

Madame Goldschmidt, "Jenny Lind," 1821.

Rev. Samuel Francis Smith, D.D., author of "*My Country,
'Tis of Thee*," 1808.

October 22.

Dr. Alexander Murray, philologist, 1773.

Abbé Franz Liszt, composer, 1811.

October 23.

No man is fit to confute a doctrine which he is too indifferent to examine or comprehend. But it would be hard to find many skeptical writers or speakers who have ever had even a fair look at the opposite side of the question, to say nothing of a practical experience of the gospel of salvation, without which all theories are but shells and husks. As a rule, infidels know no more about real Christianity than a monkey does about evolution.

October 24.

+ Young man, do not be a tool! Know what you are about. Do not be slimed and swallowed by "dear brothers" and "dear friends." Avoid secret conclaves and dark-lantern lodges and caucuses. Keep out of the toils of schemers and intriguers. Understand *what* you do and *why* you do it. Examine before you approve. Look before you leap. Beware of the wiles of demagogues and wire-pullers. Shun the flatteries of the crafty. "Beware of the Greeks bringing presents." Be the Lord's man,—not for sale to anybody nor at any price.

October 23.
William M. Taylor, 1829.

October 24.

Daniel Webster, died, 1852.

October 25.

No external motive can be stronger in its influence upon both saint and sinner, than the consideration of that great event which marks the meeting-place of two eternities, the crisis in the history of the world and the race, the hour which bears the burden of immortal destinies, which closes up this present dispensation of mercy to the world, and opens to our view that scene of glory which shall reach throughout all the ages, world without end.

October 26.

The world is full of talk; and a great statesman wisely said: "Much talking is the enemy of acting." He who plans, contrives, and *talks*, generally does nothing further; all his enthusiasm is expended in his fervid utterances; and steam is wasted in whistling, until there is none left to run the train.

October 25.

Thomas Babington Macaulay, historian, 1800.

October 26.

Philip Doddridge, died, 1751.

October 27.

Avoid stimulants. When weary, rest; when sleepy, go to bed. They that sleep, sleep in the night. Let the sleeping-room be a good one: clean, sweet, and spacious, with doors or windows opening out into pure air; and with only the lightest curtains, so that the daylight can come in early and wake you up. Eat lightly at night, if you eat at all. Hearty suppers spoil the night's sleep and the next morning's breakfast. Let the stomach have rest, with the other portions of the system, during the night. (Then lie down in the peace of God, and you shall find that "He giveth his beloved sleep.")

October 28.

As when one looks upward from the bottom of a deep well, he beholds the stars shining down upon him—lights which those who are enjoying the day alone cannot perceive—so from the deepest, most frightful pit of sorrow, the Christian sees the stars of God's promises, fixed and bright, cheering him to endure to the end.)

October 27.

Capt. James Cook, navigator, 1728.

October 28.

Desiderius Erasmus, reviver of classic literature, 1467.

Johannes Daniel Falk, philanthropist, 1770.

October 29.

The little graves shall be opened by and by. The night is dark, but there is a flush of morn upon the mountains, and a gleam of sunlight glows along the distant hills. He who bears the keys of hell and of death, shall come back to open the little graves, and call the sleepers forth. Then cherub forms shall burst the silent tombs, and these green hillocks shall yield their immortal harvest for the garner of our God.

October 30.

To accomplish anything, we must have an *object* in view. We must keep our eye upon that. If we stand between *two* objects we attain neither. If we run two ways we reach nowhere. If we aim at nothing we hit it. A man to be great in any respect must concentrate his powers. Will, thought, judgment, strength, and desire, must all be fixed on *one thing*. Divide him, and you conquer him; concentrate his powers, and he becomes invincible.

October 29.

Edmund Halley, astronomer, 1656. John Keats, poet, 1795.
James Boswell, biographer of Johnson, 1740.

October 30.

Adelaide Anne Proctor, poetess, 1825.

October 31.

Many Christians would like to labor for the salvation of men, if they could do it on a magnificent scale. If they could have a great tabernacle, with five thousand people inside and as many more trying to get in; if they could preach like Apollos, and sing like David with his harp of solemn sound; if they could spread a big net like Simon Peter, and haul in a hundred and fifty-three great fishes at once, and have the story reported in the newspapers and proclaimed upon the house-tops, they would be very well content. But Christ could preach to a single Nicodemus, or to one poor outcast woman at Jacob's well, words that shall live till heaven and earth shall pass away.

October 31.
Bishop George Burgess, 1809.



November.

"IT IS WELL."

2 Kings iv. 26.

Clip from the brow one sunny tress,
One curl that decked the little head;
Give the cold clay one last caress,
Weep, mother, weep; thy child is dead!

Yet stay the anguish of thy heart,
Nor of thy grief with murmur tell;
What though thy hopes like dreams depart?
Still faith confesses, "It is well,"

Take off the little shoes, half worn,
In thorny paths and rugged ways:
Lay off the garments soiled and torn;
Lay down the cares of many days.

No more thine eyes with sorrows dim,
Shall watch those wayward little feet;
But angels bright, and cherubim
Shall guide them up the golden street.

Safe on that distant shining shore,
Where the long-parted ones shall meet,
And meeting once, shall part no more—
There thou the loved and lost shall greet.

November 1.

About the most uncommon kind of sense in the world is common sense; by which term we describe the aggregate and final conclusions of men of average intelligence and perception. It lags far behind genius in its loftiest flights, and often reaches after much delay, conclusions at which superior intelligence at once arrives; but in its cautious hesitation it avoids many rash inferences into which the more intellectual and gifted are frequently betrayed, and reaches conclusions safe, sound, and abiding.

November 2.

Scoffers and skeptics think that Christians are weak-minded, and that religion is only fit for women and children. But if piety is a mark of mental weakness, it might be well for some of the drunken lords of creation who talk infidelity while their wives take in washing, if *they* were a little weaker in mind themselves, instead of being so wise and worthless as they are. If piety proves a woman's weakness, does drunkenness prove her husband's strength?

November 1.

Bishop George Horne, Biblical expositor, 1730.

Balfour Stewart, prof. nat. philosophy, 1828.

November 2.

Stephen Grellett, 1773. Marie Antoinette, 1755.

November 3.

Many a man finds himself beset with calamities and troubles, simply because he sees to-day what other people will see to-morrow, or next year, or ten years hence. And during all this time of waiting, a man who is true to his convictions may be left to fight his battle alone; and if he has a faint heart or a feeble hand he will find it difficult to maintain the strife.

November 4.

Some musicians will play an old familiar tune with so many variations that its author would hardly recognize it. And so it is one of the misfortunes of this age to have the Gospel of Christ preached with innumerable variations. The old tune is retained, for there could be neither melody nor harmony without it; but every nation, every country and every age has produced its variations; and on every hand we find names, forms, ceremonies and doctrines, all of which profess to be Scriptural and Christian, but which differ very widely from each other; and more widely still from the Word of God. Is it not time to get back to "the truth as it is in Jesus"?

November 3.

William Cullen Bryant, 1794.

Samuel Clemens (Mark Twain), 1835.

Mendelssohn, died, 1847.

November 4.

James Montgomery, 1771.

November 5.

Those who scoff loudest scare easiest. When a man is living a humble, trustful, Christian life, he is ready for storm or calm; but he who mocks at God and judgment in fair weather and on dry land, is likely to weaken terribly when storms and dangers come.

November 6.

The angel of the Lord ordered Philip down towards Gaza, and "he arose and went" without delay. By this guiding providence, and Philip's prompt obedience, the gospel was sent into the heart of Ethiopia and into the palace of the queen; and a work was done under the direction of the angel of God and the Holy Ghost, which Philip, acting on ordinary lines of human wisdom, and under the direction of human boards and associations, might not have accomplished in a lifetime. Had Philip waited when the Spirit urged him, and as long as some of us wait, the eunuch would have got half-way to Ethiopia before Philip had decided to speak to him, and when he reached the place, he would have found nothing but a chariot track in the sand.

November 5.

November 6.

November 7.

Talk is cheap,—*actions* tell what men really believe. “By faith Noah” not only preached righteousness, but also “*prepared an ark* to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” The ark preached louder than Noah did, and condemned the world. If you want to know what a man *believes* find out what he *is doing*. Faith produces action, testimony, and life.

November 8.

It is sometimes said that it makes no difference what men believe, if they live right. But there is a most intimate connection between right thinking and right acting. No error is harmless, and the cast of mind which *accepts* and delights in error, is prone to depart from the paths of righteousness in practice as well as in theory. The man who does not render to God the things that are God's will not be likely to render to Cæsar the things that are Cæsar's. A man who thinks crooked will not be likely to act straight.

November 7.

November 8.

Edward Robert Bulwer, Lord Lytton (Owen Meredith), 1831.

Edward Pocock, D.D., orientalist, 1604.

November 9.

The devil is wide awake, but a good many Christians seem fast asleep. They are idle while he is busy. In every conflict with error, truth will win, *provided* it be *faithfully proclaimed*; but if the advocates of truth keep silence, while the friends of error and falsehood are busy, who can foresee the results? Let Christian men awake to a sense of their duty and their responsibility, and work while the day lasts, for the night cometh wherein no work can be done.

November 10.

Some people are too busy, and do not find time to pray once in a whole day; Daniel had only one hundred and twenty princes to look after, a lot of politicians and thieves to watch, and the finances of a government upon his shoulders; and yet three times a day he found time to kneel before God, and pray, with his windows open toward Jerusalem.

November 9.

November 10.

Martin Luther, 1483. Oliver Goldsmith, 1728.

Rev. John Cumming, D.D., 1810.

Friedrich Schiller, poet, 1759.

Granville Sharp, founder of the British "Society for the Abolition of Slavery," 1734.

November 11.

The basis of true Christian unity is union with Jesus Christ who is the head of the body. Men lay down as the basis of *their* unity, union with some human leader, through the doctrines which he has proclaimed or the forms which he has instituted. Such men are united by external observances, by laws, forms, rites and bands. Their union is the union of staves in a barrel; Christ's union is the union of branches in a vine. The unity which Christ inaugurated embraces the whole family of God. He prayed "that all may be one."

November 12.

There is abundant energy wasted in babble and brag, and some people, instead of attending to their own personal work, pay so much attention to reporting and publishing what they call "the progress of the cause," that ere they are aware they have no "cause" to attend to. Instead of going forth to sow the precious seed, they prefer to stand over a hill of corn with a trumpet, waiting to blow a blast as soon as they see it coming up.

November 11.

John Albert Fabricius, German scholar, 1668.

November 12.

Richard Baxter, 1615.

November 13.

Deeds speak louder than words, and acts are more forcible than arguments. In the cabin of a steamboat where travelers were passing to and fro, and where ungodliness and ribaldry seemed more at home than piety and prayer, a little German boy kneeled by his father's side and lifted up his childish voice in the utterance of his evening petition. It was a little thing, but it shed a hush of quiet thoughtfulness over the careless and worldly, which might not have been attained by hours of argument and disputation.

November 14.

One of the greatest financiers of the age attributed his success largely to the fact that he kept his own counsel, and did his own business, without confiding it to those around him. A man of much ability was accustomed, in giving orders to his subordinates, to say, "Go and do it, and say nothing about it." One of the shrewdest and most effective organizations in the world has adopted as a motto or rule for action, "*Act, but do not agitate.*"

November 13.

St. Augustine, 354.

November 14.

Sir Chas. Lyell, geologist, 1797.

November 15.

Gold needs no gilding. The wisdom from above is so good that it needs no pretension or deception to commend it. Hypocrisy is the tribute which vice pays to virtue. He who lives a righteous life has no reason to pretend to be better than he is. He who is full of trickery and villany is glad to make pretension to virtue which he does not possess. The faithful man pursues his way in quietness. The fruit of righteousness is sown in peace. They best sow the good seed of the kingdom who work quietly, unnoticed by the world, and accomplish the mission which is given them to fulfill.

November 16.

People talk of *getting* religion. Religion is something to be *done* rather than to be gotten. Visiting the fatherless and the widows in their affliction is popularly supposed to be especially the work of a church pastor; but it would be a sad thing to find that all the religion in the church was in possession of the pastor and the hired missionary.

November 15.

Thurlow Weed, 1797. Wm. Pitt, first Earl of Chatham, 1708.

Richard Henry Dana, Sr., Ed. of N. A. Review, 1787.

November 16.

Heinrich Georg August Ewald, orientalist and historian, 1803.

John Bright, 1811.

November 17.

The Bible is especially the poor man's book. It was mostly written by poor men. It records God's care for the poor; it is filled with God's promises to the poor; and whenever the Bible is faithfully proclaimed the Gospel will be preached to the poor. Let us take, then, this word, and going to rich and poor, to small and great, proclaim to a lost race the power and grace of him who died to save mankind. Let us carry this light to those who sit in darkness and the shadow of death. Let us pour this balm into humanity's bruised and broken heart, and thus comfort all that mourn.

November 18.

The best thing that can be done with a bad habit, is to *quit it*. It may be hard, but it is not harder than cutting off a hand, or plucking out an eye. When an evil habit is once conquered, the victim can rejoice in his new-found liberty, and escape the taunts and sneers of those who, however unmindful of their own duties and obligations, are quick to see the slightest departure from the true and right way in the case of those who profess to be the servants of God.

November 17.

November 18.

Sir David Wilkie, painter, 1785.

November 19.

Surely there is no business in which a man could *lose money* with greater satisfaction than in publishing the gospel of Him who though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Thousands of business men fail through putting money into outside speculations. Did any man ever fail through giving money judiciously and even *lavishly* to the work and cause of God? If so we would like to hear of an instance—we have never heard of one yet. No investment is safer than money that is lent to the Lord, and devoted to his work—no treasures are more secure than those which are laid up in heaven.

November 20.

Men will do almost anything for money, and we can conceive that some poor wretch might be hired for a thousand dollars, to go through this world a filthy, nauseous, tobacco-soaked nuisance. But to believe a man would *pay* a thousand dollars for the privilege, is rather a tax on human credulity. And yet facts seem to indicate that this is the case.

November 19.

James A. Garfield, 1831. Albert Thorwaldsen, sculptor, 1770.

November 20.

Thomas Chatterton, poet, 1752.

November 21.

Man of God, pay up! Live within your means, if you eat nothing but roasted potatoes and corn-cake. Do not roll in comfort and luxury, feasting on other people's money while you live, and then slip out of the world leaving your children to brave the storm of adversity, and your wife to meet the creditors you have dodged. Come down where you belong. If you are in debt, pay up. Sell out, and clear matters up. You can settle your business a great deal better than your executors will be likely to when you are dead. Come down to hard-pan. "Owe no man anything."

November 22.

It is not only a man's business to *do* right, but it is also his business to *appear* to do right, to abstain from every shape of evil; and whatever course he may take which provokes the reproof of candid persons, even if certain in his own mind that it be not a wrong one, yet unless compelled by a positive sense of duty, he should hesitate long before proceeding to brave that reproof, or defy that criticism.

November 21.

November 22.

Prof. Dugald Stewart, Scotch metaphysician, 1753.

November 23.

God who made man from the dust at first, can restore him to life after he has turned to dust again. He who plants such vitality in tiny seeds that after years and years of dormancy they burst and grow, and bud and blossom, can also restore the dead who have slumbered for ages in their tombs, and bring them forth to life and joy and immortality. Man is of more value than a flower. God will not preserve the lilies of the field, and forget his own children.

November 24.

Cannot a man drink liquor moderately? That depends upon the man, and upon the drink. Probably many of the devilish compounds which are sold to-day under the names of rum, brandy, etc., *cannot* be habitually taken in moderation for any length of time by *any one*. They poison the blood, craze the brain, and while the man supposes he is on the firm ground of moderation, he finds himself knee-deep in the quicksands of disease and drunkenness.

November 23.

Rev. John Gill, Biblical expositor, 1697.

November 24.

Grace Darling, heroine of Longstone Lighthouse, 1815.

John Knox, died, 1572.

November 25.

Supply your family with good, useful books. Do not expect them to read masses of ancient stupidity; and do not allow them to read sensational and ungodly trash. Have your eyes open; and if you do not yourself understand the matter, ask counsel of the wisest and most intelligent people that you know; then make up your mind, and let your expenditure for wholesome reading matter be as legitimate and as regular as any other expense you may incur.

November 26.

Of all the hordes of able-bodied beggars whom we have seen and aided during months and years of hard times, we have not found a single happy Christian; not one who bore the marks and gave evidence of being a faithful servant of the Lord; and not one in ten but had wasted on tobacco the money that they should have spent for bread. They got the whiskey and tobacco first, and then came to us who had never spent a shilling for either, and wanted us to provide them with bread! In this way, honest, temperate, decent people, have to meet the expense of supporting those who live in sin and serve the devil.

November 25.

Laurence Sterne, English humorist, 1713.

November 26.

H. L. Hastings 1831.

November 27.

A blacksmith, when slandered and abused, was urged to have recourse to law, but replied, "No! I can go into my shop and hammer out a better character than any twelve men in a jury-box can give me." A character hammered out on a blacksmith's anvil is better than one forged in courts of law. Hammer out your own character; and when it is done it will be well done, and you will pass for what you are worth among honest people who know you; and as for others, the day of judgment will set you right with them.

November 28.

Timely vigilance is better than tardy violence. Servants who sleep while tares are sown can never undo the mischief that they have permitted to occur. The Lord has little use for sleepy servants. God's servants should be wide-awake men—men who discern the course of the world, who read the signs of the times, who are not beguiled by the falsehoods, deceived by hypocrites, nor benumbed by the opiates which stupefy so many, but who are ever sober and vigilant, passing the time of their sojourning here in fear.

November 27.

Bishop Robert Lowth, Biblical critic, 1710.

Anders Celsius, astronomer, 1701.

November 28.

Capt. Geo. Wm. Manby, inventor of life-saving apparatus, 1701.

Washington Irving, died, 1859.

November 29.

We see no reason why the gift of tongues may not be granted now, as well as of old, when it is needed by God's messengers. But if it is to be a source of pride and vainglorying, or an occasion of jargon and confusion, until the unlearned and unbelievers "say that ye are mad," then the gift of *holding the tongue* would seem to be especially desirable; as it is certainly very rare.

November 30.

It is surprising what a reputation for wisdom and piety may be won by a man who never laughs. Children fear him, ordinary people stand abashed at his approach, and a dread "solemnity" broods over all he does and says. But sometimes the owlish wisdom of such a silent man proves to be defective, and men learn that while seriousness and gravity are appropriate in the servant of the Lord, hypocrisy and deception are very far from being desirable. Honesty is better than mere "solemnity."

November 29.
Wendell Phillips, 1811.

November 30.
Cyrus West Field, 1819. Jonathan Swift, 1667.
Anthony Rubinstein, pianist, 1829.

TO THE MOTHERLESS.

Daughter, though on thy sunny brow,
The light of youth is glancing now,
Yet softer still, from Heaven above,
Falls on thy face the light of love.

Unknown to thee, a heart once yearned—
With love a mother's bosom burned;
That love, forgotten and unknown,
Bends softly o'er thee from the throne.

Though death has closed thy mother's cares,
Heaven garners still her tears and prayers,
And light from them along thy way
Guides thee to realms of perfect day.

Daughter, amid earth's gilded snares
Never forget thy mother's prayers;—
Prayers poured by night and day for thee,
That she her child redeemed might see.

Then walk thou in the good old way,
Lowly and watchful day by day;
Obedient to the faithful word,
Like thy blest mother, like thy Lord.

So when the just in joy shall rise,
Thy glance shall meet thy mother's eyes;
And thou shalt hear, in accents mild,
A mother's voice exclaim, "My child!"

December.

"BE YE KIND."

Long Thou hast linked our hearts with thine,
In holy fellowship divine,
Help us thy tender love to show
To all who love thee here below.

As they, with many a fault and pain,
Are struggling on, their rest to gain,
Oh may our hearts with pity move,
Toward all the objects of thy love.

Tempted and tried, untaught, untrained,
How few the victory have gained,
Help us to aid them in the strife,
As followers of the Lord of Life.

Thou Lord dost make the weak thy care,
Thou dost their faults and follies bear;
Oh that our tenderness may prove
We love the souls whom thou dost love.

When burdened and opprest with wrongs,
Or wounded by unruly tongues,
Help us with patience still to bear.
And seek relief in earnest prayer.

May we no ill for ill return,
In us may anger never burn,
But, free from bitterness and strife,
Walk as the heirs of endless life.

Soon shall each pang that rends the heart,
With all time's mists and clouds depart;
Oh then in fellowship most sweet,
May we the saints in glory meet.

December 1.

Nothing is enduring in the service of God but downright honesty. And pretended emotions which men *do not feel*, but which they simply put on, seem no better than any other form of falsehood or hypocrisy. God desireth "*truth* in the inward parts," and if we would approach him acceptably, it must not be with sham petitions, hypocritical tones, and simulated tears, but with a "true heart, and in full assurance of faith."

December 2.

It would be hard work to run a mill by water if we had first to pump the water up to do it. And yet there are some persons whose Christian life might well be represented by such a mill. Without energy within, they are trying to put forth effort without; they are making vows and resolutions, and hunting heaven and earth for motives to move them and to restrain them, but their efforts are vain. But if above where the mill stands there is a vast reservoir from which water comes rushing down, when the torrent strikes the machinery everything is in motion at once; and if God's blessing comes upon us from above, then labor is easy and service is sweet.

December 1.

Albert Barnes, commentator, 1798.

December 2.

Dom Pedro II., Emperor of Brazil, 1825.

December 3.

How different from Samson the mighty athlete on the wild hills of Judea, was Samson the poor, blind captive, grinding in the Philistine prison-house. No longer a hero, a warrior, a conqueror, but degraded to do the work of the meanest slave, he was helpless in his captivity and bondage, and was forced to toil on in bitterness and disgrace. And is not this ever the fate of those who, chosen of God to do this work, fall from their high estate, and are led captive by Satan at his will?

December 4.

9 It is a very hard thing to hide a sin. It is like hiding a seed or a root in the ground. It draws strength in its concealment, and finally pushing up through the soil brings forth fruit, thirty, sixty, and a hundred-fold. Sin is not dead enough to be safely buried. It is like a smoldering flame. It is like a poisonous seed; it will work ruin in its concealment, and finally break out into open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place and extirpated. Hiding it only gives it a fresh hold. "He that covereth his sins shall not prosper."

December 3.

Sam'l Crompton, inventor of spinning-mule, 1753.

Gen. Geo. Brinton McClellan, U. S. A., 1826.

December 4.

Rev. Charles F. Deems, D.D., 1820. Thomas Carlyle, 1795.

John Kitto, D.D., 1804. Miss Frances Power Cobbe, 1822.

December 5.

We are told that "A fool uttereth all his mind: but a wise man keepeth it in till afterwards." So a man who tells everything he knows, may be set down as a fair specimen of a fool. Again we read, "the prosperity of fools shall destroy them." And when we see a man who, because he happens to have a little money, spends his time in dissipation and goes straight to ruin, we may count him for a fool. We are told that "the folly of fools is deceit." This seems to show that one mark of a fool is to try to deceive people by little tricks and games, pretending to be what he is not, and in various ways imposing upon the credulity of others. The result of it all is, the man finds himself a fool at the end.

December 6.

With age there is experience; with youth, enterprise; age has caution; youth, ardor. If the two can be united, we may have "old men for counsel, and young men for war." But if old men insist on being leaders in war as well as in counsel, and the young wish to monopolize both counsel and war, there is little hope that much good will be accomplished.

December 5.

December 6.

Frederick Max Müller, orientalist, 1823.

Warren Hastings, 1732.

December 7.

Society has immense burdens, and where there is the greatest suffering there is usually the greatest waste. While Ireland groans with famine, whiskey-sellers thrive. The higher wages which many clamor for, simply means less work, more beer, and more time spent loafing about saloons and rum-shops. When men can rule their own appetites, they are likely to improve their positions; but those who are slaves to evil habits need never hope for independence or prosperity.

December 8.

There is a great difference between *being* good and *doing* good. Some people suppose that if a man will only *do* good he is certain to *be* good. But a man may do a great many good things, and still lack the element of goodness within. He may do them to be seen of men, or to deceive people; and so his well-doing may prove only a cloak for all iniquity.

The divine order is not, first *do*, and then *be*, but first *be*, and then *do*. The fountain is to be made sweet, and then the waters may be expected to be pure.

December 7.

Jacob Knapp, 1799. Rev. P. S. Henson, 1831.

December 8.

Mary Stuart, Queen of Scots, 1542.

December 9.

Whoever ties his boat to a sinking ship will go down; and whoever links himself with wrong is sure, eventually, to encounter overthrow. There may be temporary prosperity, but there will be final defeat; there may be present success, but there will be eternal ruin. Hence they consult their wisdom and their safety, who cling to the right at whatever cost; not through stubbornness of will, but through steadfastness of faith and honesty of conscience.

December 10.

Many lights may be kindled from one glowing torch; and many souls can be saved through one living, loving Christian's efforts. Let us cease to talk of the coldness of others, and get on fire ourselves. Let us talk with Jesus by the way, till our own hearts burn within us as he opens unto us the Scriptures; and then other hearts will burn as we tell to them the things that are freely given to us of God.

December 9.

Gustavus (II.) Adolphus, King of Sweden, 1594.

John Milton, 1608.

December 10.

William Hogarth, satirist and painter, 1697.

December 11.

There are various ways of repairing damaged reputations. Some undertake to do it with pistols, others with cowhides; occasionally a man goes into court and gets judgment and damages—sometimes more damages than judgment; in other cases he rushes into print, and says his say, and rejoices if he can get the last word. All these methods have their advantages and defects; but the Christian's safest course is to so live that if "all manner of evil" be spoken against him, it shall be spoken falsely and for Christ's name's sake. Hence his best answer to slanders and falsehoods is an earnest determination to walk uprightly before God and man.

December 12.

Men do not always distinguish between character and reputation. Reputation is the stamp on the coin, character is the gold in it. The stamp may be placed upon base metal, and so a worthless man may have a great reputation; but pure gold is gold, whether it bears any stamp at all; and so a man may have a righteous character long after his reputation is gone to the dogs,—or the dogs have gone for his reputation.

December 11.

Hector Berlioz, musical composer, 1803.

December 12.

William Lloyd Garrison, 1804.

December 13.

The royal barbarian, who smashed an offending mirror which gave him his first opportunity of seeing himself as others saw him, was a fair type of many who deprecate criticism and are angry with those who tell the truth. For there are comparatively few who are willing to be "weighed in an even balance," and look the exact facts of their own condition fairly and squarely in the face, and see themselves as God sees them now, and as others will see them in the judgment day.

December 14.

There are some persons whose ideal of a Christian life is that of an unvarying, unruffled placidity. What they call a "Christian spirit" seems often to be no spirit at all. Their model Christian is a man without points or angles, a sort of human jelly-fish; or a man who can control his emotions to accomplish his purposes; who can state a falsehood with more unction than an ordinary man can command in telling the truth; and who can do, under the guise of sainthood, things which would shock and disgust an ordinary sinner. And yet all this external whitewash fails to disguise the odor of the sepulchre beneath.

December 13.

Rev. Phillips Brooks, 1835. Rev. Arthur Penrhyn Stanley, 1815.

December 14.

Prof. Noah Porter, D.D., LL. D., 1811.

Frances Ridley Havergal, 1836.

Geo. Washington, died. 1799.

December 15.

There is so much whitewashing of friends and blackwashing enemies in political and religious circles, that an endorsement is in many instances a poor recommendation; and many a man gets on quite as well without it as with it. Those who seek endorsements, usually need them. Paul, when persecuting the church, was very careful to be well endorsed with letters and authority from the chief priests; but when he was sent of God to preach the gospel, we do not hear of his stuffing his pockets with papers containing evidence that he was an honest man. 2 Cor. iii. 1.

December 16.

Waste is sin. Many of the children and young people who waste food, little think how much sweat and toil every morsel of bread costs those who earn it; and many of the girls who cook great batches of food, and throw away remnants and fragments that are left, little think that the new dress they wanted and cannot have, has been thrown in the slop-pail by their own hands; and that food enough to save the life of some hungry mortal has been earned, bought, cooked, and then thrown away by them.

December 15.

December 16.
Geo. Whitefield, 1714.

December 17.

When one gets his hand in a lion's mouth, it is best for him to get it out just as easily as possible. A man who will wrong you, will be likely to abuse you if you resent the wrong. A man who misrepresents you, will slander you all the more if you contradict him; and a man who has damaged you in purse, will damage you in reputation also, if his interests require it.

December 18.

Beware of bad books. They kill time, waste life, enfeeble the mind, corrupt the soul, and propagate evil like a leprous plague. One bad book may ruin a thousand souls. The deadliest poison cannot compare in dire, and subtle, and far-reaching power for evil, with the distilled vileness of a corrupting mind, embodied in a bad book. It looks innocent; no one would suspect its character; but from the perusal of its pages the young rise up with stains upon them never to be effaced, and go forth to enter upon sinful ways which were unknown to them before.

December 17.

John G. Whittier, 1807. Sir Humphrey Davy, 1778.

Ludwig Beethoven, composer, 1770.

December 18.

Charles Wesley, 1708. Baron Karl Maria F. E. von Weber, 1786.

December 19.

If a man has nothing to say, the sooner he is done, the better. To lengthen out some sermons would be like lengthening out a quart of milk by the addition of three quarts of water. In fact, men who preach fifteen or twenty minutes, not infrequently piece out their sermons with shreds and patches, extracts and quotations, and their "beaten gold," if there *is* any gold, is so thin that it is good for nothing but gilding.

December 20.

The rat who gnawed a file, supposed himself to be making good progress, as he saw the pile of white chips slowly increasing under his labors. But when he found he had used his teeth up, it put a different face on the operation.

The Bible is a file on which many a rat has tried his teeth. They have been gnawing at it for generations, and making abundance of chips,—but where are they? They are in oblivion, where others of their imitators will soon be if they do not cease to make war against the Word of God, which "liveth and abideth forever."

December 19.

Rear Admiral Wm. Edw. Parry, Arctic explorer, 1790.

Horatius Bonar, 1880.

December 20.

Veit Ludwig von Seckendorf, statesman, historian, 1626.

Ignatius, martyred, 107.

December 21.

So long as there is life there will be growth, and so long as there is growth there will be change, and a necessity for restraint and correction. No matter how we may prune a tree, so long as it is growing there is liability to continual alteration; and the only way to have it fixed, and permanent, and just right, is to kill it. Mummies never make any mistakes. No man that lives gives so little trouble as a graven image, or is so proper, and elegant, and precise as a wax figure.

December 22.

Some men can drink strong drink moderately; so some horses might run away with a wagon moderately,—that is, those that are too lazy to go more than five miles an hour,—but would that justify a blackguard in exploding fire-crackers at the heels of a race-horse? Some men are like a race-horse, and that which moderately excites a sluggish man, starts them on the race of death with whirlwind speed.

December 21.

John Kepler, astronomer, 1571.

Leopold von Ranke, prof. eccles. history, 1795.

Benjamin Disraeli (Lord Beaconsfield), 1804.

Landing of the Pilgrims, 1620.

December 22.

Ann Hasseltine Judson, first wife of Adoniram Judson, 1789.

December 23.

One of the most quiet and orderly places in this world is a graveyard; there is no noise, tumult, or disturbance there; and next to it, perhaps, we may place a backslidden, formal Church. Where nothing is done, there is no fear of anything being done wrong. Where there is no action at all, there is no fear of overaction. In the human body the struggles of disease are better than the quietness of death. So in the Church, abnormal action may in some instances be preferable to absolute inaction.

December 24.

There are limits to human independence, and it is frequently the case that "the voice of the people," if not "the voice of God," is yet the voice of common sense. And the man who proposes to defy public opinion should take especial care to be sure of the absolute correctness of his position.

December 23.

Robert Barclay, Quaker apologist, 1648.

Jean Francois Champollion, 1790.

December 24.

Benj. Rush, M.D., signer of Declaration of Independence, 1743.

Matthew Arnold, 1822.

December 25.

It sometimes seems as if, between men who *cannot* tell the truth, and men who do not *wish* to do it, and men who do not care whether truth is told or not, it is a wonder that we get as much truth as we do in this world. It is quite proper for us to recollect that, if we are misrepresented, we fare quite as well as many other good men have fared before. Perhaps no one was ever more thoroughly misrepresented than the Saviour; and it is enough for the servant to be as his Master.

December 26.

What mighty works are wrought through prayer, no tongue can tell. He who has the ear of kings, may, in an unseen manner, manipulate human events; but he who has the ear of the King of kings may sway eternal destinies. He who prays in the Holy Ghost is a worker together with God; and he who can claim the ear of an eternal King, and pour his petitions from a filial heart, may be more influential in the affairs of men than monarchs and statesmen, than courtiers and intriguers.

December 25.

Sir Isaac Newton, 1642. Edw. T. Taylor (Father Taylor), 1793.
Christmas Evans, Welch preacher, 1766.

December 26.

Thomas Gray, poet, 1716.

December 27.

Christians are divided by essentials and non-essentials. The only way for them to unite is to hold fast the essentials, and drop the non-essentials. The essentials are the things which Christ has commanded; the non-essentials are the commandments, and teachings, and usages of men. If we would draw the line here, we should grasp a clue which would lead us out of chaos and darkness into the light of the knowledge of the glory of the Lord.

December 28.

There is no accounting for the whims and caprices of appetite. Sheep love grass, bees love honey, donkeys love thistles, and buzzards love offal. Mental appetites are equally varied and unaccountable. Good, wholesome truth has little or no attraction for some people, but they take to a lie as naturally as a jackal does to a carcass. If there be a false doctrine, they imbibe it; if there be an absurd theory, they swallow it; if there be an unscriptural system, they adopt it; and if they can nose out something that smells of smut and scandal, and then whisper or publish it abroad in the earth, they are in their element.

December 27.

December 28.

Prof. Thomas Henderson, astronomer-royal for Scotland, 1798.

Alexander Keith Johnstone, geographer, 1804.

December 29.

The unity of Christ's church is the object of his most ardent desires. Five times in that last petition which he offered before his hour of agony, he prayed for his disciples that they might all be one. And if to say, "I am of Paul, and I of Apollos," was an evidence of carnality in the church at Corinth, how much more the contentions, divisions, names, and schisms which to-day afflict the church, dishonor the Lord, and lie like stumbling-blocks in the path of a groping and misguided world.

December 30.

God says, "Repent." The sinner answers, "I mean to."—"Believe."—"Yes, I intend to."—"Prepare to meet thy God."—"Such is my purpose."—But *when?* "Whatsoever thy hand findeth to do, do it with thy might." "Now is the accepted time." And the sinner says: "No, not *now*." Here is the fatal decision. God says: "TO-DAY if ye will hear his voice, harden not your hearts." And the sinner says: "Go thy way for this time; when I have a convenient season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, and delay, till all is lost.

December 29.

Wm. Ewart Gladstone, 1809. Rev. E. H. Chapin, 1814.

December 30.

December 31.

All things earthly have an end. Moments end, hours end, days end, years end, lives end, centuries end, this age shall end; and when the end is come, no wealth, no power, no wisdom, can bring back that which is gone. There will be a last Sabbath, a last solemn assembly, a last sermon, a last exhortation, a last entreaty, a last invitation, a last warning, a last appeal. There will be a last struggle with conscience, and a last decision, a last refusal to hear the gracious call of God. There will be a last rejection of offered mercy, a last neglect of the great salvation, a last despising of the riches of God's goodness, a last resisting of the Holy Ghost, a last trampling under foot of the Son of God, a last smile to veil the anguish of a burdened heart, a last saying "Go thy way for this time."

Men will not know the last opportunity when it comes, nor believe it is the last till it is gone; but

"There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath."

Reader, to-day may be *your* last day; "Behold, now is the day of salvation!"

December 31.

Johann Gaspar Spurzheim, phrenologist, 1776.

ANOTHER YEAR.

Beside the fruitless tree the axe was lying,
While the Great Planter looked on it and frowned;
"Vainly I've sought for fruit," I heard him crying;
"Cut down the tree: Why cumbereth it the ground?"

"Year after year, in the autumnal splendor,
Other trees bear, the fields with sheaves are crowned,
All for my care their fruitful homage render,—
This lives in vain: Why cumbereth it the ground?"

Then Mercy spake, and plead for my reprieving;
Yearned over me with many a pitying tear;
Loving and longing, hoping and yet grieving;
Plead for my life, "Oh, wait another year."

Fast flew that year of sunshine, joy, and beauty,
Mercies were poured, to drench the soil around;
Love called for love, and grace constrained to duty,—
Lord, am I still a cumberer of the ground?

Saviour all-pitying, whose divine affection
Yearns still above the fruitless cumberers here,
While Justice dooms us, thou art our protection;
Let Mercy plead, "Oh, wait another year."

Shall We Meet

Beyond the River?

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Shall we meet beyond the river,
Where the surges cease to roll?
Where, in all the bright forever,
Sorrow ne'er shall press the soul?
Shall we meet with those departed,
Who have bowed beneath death's wave?
Shall we meet the holy myriads,
Who are ransomed from the grave?
*Shall we meet? Shall we meet?
Say, Brother, shall we meet?*

Shall we meet in glory's morning,
After time's dark, gloomy night?
Shall we hail its radiant dawning,
Scattering sorrow with its light?
Shall we meet where all time's shadows
To oblivion flee away?
Shall we meet amid the brightness
Of an everlasting day?

Shall we meet with all the ransomed.
When our pilgrimage is past?
Shall we reach that blessed mansion
We so long have sought, at last?
Shall we meet beyond the desert,
Far beyond the weary road?
Shall we meet in joy immortal—
Shall we in our flesh see God?

Shall we meet in that blest harbor,
When our stormy voyage is o'er?
Shall we meet and cast the anchor
By the fair celestial shore?
Shall we rest from all our labors
'Mid the swelling of the tide?
Shall we meet and rest forever,
By our blessed Saviour's side?

SHALL WE MEET?

Shall we meet in realms of glory,
With the ransomed and the blest?
Shall we meet with all the holy,
When they enter into rest?
Shall we meet with those whose brightness
Shall the noonday sun outshine?
Who shall bear the Saviour's likeness
In its majesty divine?

Shall we meet with many a loved one
That was torn from our embrace?
Shall we listen to their voices,
And behold them face to face?—
All the cherished and the longed for,
Those whose graves are moist with tears?
Those whose absence made life weary
Through the dark and tedious years?

Shall we meet those buds of promise
Blighted by death's chilling hand?
Shall we see their fadeless beauty
Blooming in the goodly land?
Shall our hearts no more lie bleeding
'Neath the strokes of sorrow's rod?
Shall love's bands no more be sundered,
In the paradise of God?

Shall we meet with those invited
To the marriage of the Lamb?
Who shall then put on their glory,
And forget their earthly shame?
Shall we meet the shining myriads
Who the songs of glory sing?
Shall our voices join their praises
To the Everlasting King?

Shall we meet with Christ our Saviour,
When he comes to claim his own?
Shall we know his blessed favor,
And sit down upon his throne?
Will he bid us share his glory,
Where no shame shall ever be?
Will he bid us sing his praises,
On that radiant crystal sea?

SHALL WE MEET?

Shall we meet the shining angels
Who have guarded us while here?
Shall we listen to their welcomes,
And return their words of cheer?
Shall we be their bright companions,
Far beyond this land of tears?
Shall we share their holy raptures
Through the lapse of endless years?

Shall we meet in yonder city,
Where the towers of crystal shine,
Where the walls are all of jasper,
Built by workmanship divine?
Where the music of the ransomed
Rolls in harmony around,
And creation swells the chorus,
With its sweet melodious sound?

Shall we meet by life's pure river,
Where pellucid waters glide?
Where the healing leaves and flowers
Deck the shores on either side?
Where salvation's blessed harpings
Float in holy-melody?
Where the monthly fruits are ripening
On life's fair immortal tree?

Shall we meet, O lonely pilgrim,
When the burden we lay down?
Shall we change our cross of anguish
For the bright, unfading crown?
Do we love our Lord's appearing?
Shall we gladly see his face?
Shall it beam with smiles of welcome?
Shall he bring us endless grace?

Shall we meet, O weary wanderer,
Say, oh, will you meet me there,
When earth's glory shall be darkness,
And its joy shall be despair?
When before the throne of judgment
We shall all together stand
Will you pray and strive to meet me
With the blest at Christ's right hand?

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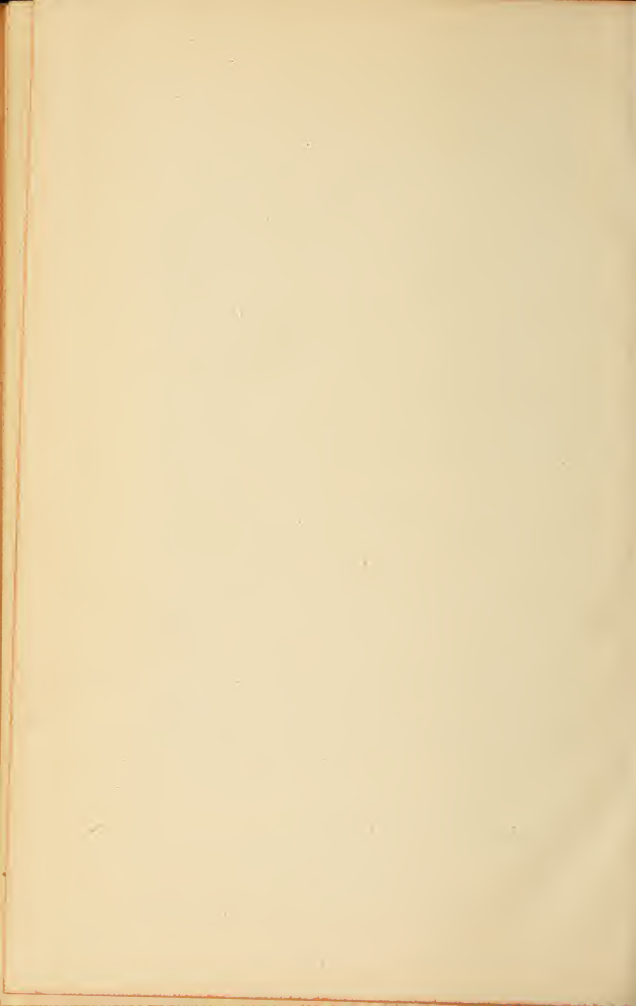
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